# The Outlook

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# The Outlook

JANUARY 7, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor
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UNDEMOCRATIC DEMOCRACY

The New York "Times" announces in one of its headlines that "Governor Dix is in full control." We wish he were, but he is not. This is not his fault; it is the fault of the Constitution of the State of New York. The Governor of that State has certain important but narrowly defined powers. The Constitution does not give him, as the Constitution in a democracy should give its chief executive, "full control" of the administration of the State. In this respect the Federal Constitution is far more democratic than many of our State Constitutions. The President of the United States appoints all heads of departments. He can remove any or all of them. The people, therefore, have a right to hold him responsible for the conduct of those departments. If the country approves the conduct of the Interior Department under Secretary Ballinger, the credit goes to the account of President Taft. If it disapproves, the debit goes to the account of President Taft. But the Governor of the State of New York does not appoint the heads of departments in the State. They are elected. If Mr. Bensel's administration of the engineering work in the State is good, that is not to Governor Dix's credit. If it is unsatisfactory to Governor Dix or to the people of the State, neither the Governor nor the people have any remedy. The power of removal given to the President confers on the people through the President a *quasi* power of recall. They have no such power in the State. One reform greatly needed in many of our States is the adoption of the Federal principle: the election of one Executive head with power to appoint and to remove all heads of departments. Governor Dix should be "in full control." The people could then hold him responsible for the administration of the affairs of the State. That they now cannot do. The man who really appointed the heads of departments in the State of New York is Mr. Murphy, the Tammany chief; and the people have no way of holding him responsible for his appointments.

LAW AND ORDER IN THE PHILIPPINES

Mr. Dickinson, Secretary of War, and General Edwards, Chief of the Insular Bureau, recently returned from a trip around the world, their longest stay having been in the Philippines. Both officials have now published their impressions. The Secretary's account is in the form of a special report to the President; General Edwards's is in his annual report as Chief of the Bureau of Insular Affairs. Both accounts are primarily interesting because of the light thrown upon present-day conditions in the islands. At last it can be announced that, whenever an American quits the Philippine Civil Service, he is, as far as possible, to be succeeded by a Filipino. Such a policy could never be carried out if peaceful conditions did not obtain in the islands. Even the "head-hunting tribes"—those which have had a passion for decapitation—in the north now feel safe in their lives and property, and are devoting themselves to agriculture, enjoying meanwhile more of the comforts of life than at any previous time, while the non-Christian tribes in the south have found out that the American Government is not exploiting them, but that everything done in the way of control results to their immediate benefit. No reduction has been made in the number of United States troops in the islands, but no call upon them seems likely in the

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immediate future, so General Edwards says; their continued presence, he thinks, may be considered valuable merely for moral effect. The Constabulary, operating from nearly a hundred and forty stations, also serves as a military force, and, as such, demonstrated its fitness with the two cases of disorder above mentioned. Besides this service, the Constabulary, as Secretary Dickinson points out, has been efficient as an auxiliary force in sanitary work, especially during epidemics. While the commissioned officers of the Constabulary are generally Americans, a number of Filipinos are also officers, and the policy is to fill vacancies by the appointment of Filipinos as rapidly as they meet the requirements. Thus, among the natives, the Constabulary is becoming increasingly respected. The men and the native non-commissioned officers are constantly conciliating the people towards the administration, are learning the English language and habits, and are thus the medium of wholesome influences upon the people. As an indication of loyalty, Mr. Dickinson relates asking a member of the Constabulary, in the formerly wild Bontoc country in northern Luzon, whether or not he would stand by our flag in the case of trouble with a foreign power. The man answered: "Do you think I would hesitate to do that? Did I not recently, in the discharge of my duty, when ordered, fire upon and kill one of my own townsmen who was defying the enforcement of the law?"

### CAPITAL, LABOR, AND THE PUBLIC

That the influential capitalists of the country are more and more taking a broad view of their duties and responsibilities with regard to labor on the one hand and the public welfare on the other is strikingly indicated by two addresses given before the Quill Club of New York at a recent meeting, one by Mr. Paul Morton, President of the Equitable Life Insurance Company, and the other by Mr. George W. Perkins, until recently a partner of the firm of Messrs. J. P. Morgan & Co. The Quill Club is a discussion club, composed of thoughtful New Yorkers of various professions. The subject under discussion was World Business. Mr. Morton made a plea for the industrial combination, "call it Trust if you will," assuming, however, that the country was determined to place these combinations under Government regulation. He regarded the right relations between labor and capital as forming the most important element in the industrial progress of the United States and the development of its commerce with the rest of the world. It is of special interest when Mr. Morton, a railway man by industrial training, speaks of the labor question in the following terms:

> The real object of a labor union should be the true and ultimate welfare of labor, of the employer, and of the country in which it does business. I am a great believer in organized labor, but it is a big mistake to misdirect itself by attempting to bring a good man down to the level of a poor man. Its aim should be to encourage the man who wants to work and who is efficient, and to undertake to educate the inferior man to become as good as the best and thereby increase the production of its organization as a whole. Personally, I think it should stand for and not discourage piece-work. Organized labor and organized capital should both stand for efficiency and do everything possible to create wealth. I am sure there is no sensible man who will not entirely approve of a labor organization which has efficiency as one of its chief reasons for existing. Without co-operation between labor and capital we cannot meet the competition of the world.

### GEORGE W. PERKINS ON "WORLD BUSINESS"

In a remarkable address on the same occasion, which is published in full in the "Churchman" for December 31, Mr. George W. Perkins advocates combination in industry, which he prefers, however, to call co-operation in industry. Mr. Perkins traced the growth of the idea that industry is war—war between competitors, war between labor and capital, and even war between nations—and asserts, what we heartily believe to be true, that civilization has reached a stage where the injury of one group of citizens means really the injury of all the citizens. He referred to the fact that the recently organized International Steel Institute has adopted as the motto of its seal or emblem, "Right is might: Co-operation;" and added that "only a few years ago if these same men had met, it is safe to say that every one of them, if asked for a design for a seal for

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an International Steel Association, would have said that the wording should be, 'Might is right: Competition.'" In pursuance of the principle of co-operation, Mr. Perkins, who is perhaps the foremost practical authority in the United States on this subject, urges that the relations between labor and capital should be cemented by genuine profit-sharing. "You cannot spend a million dollars on the education of one generation without having a million of questions raised by the next generation. As a result of the educational process that has been going on [Mr. Perkins had just referred to the great sums of money given by the captains of industry to establish schools, colleges, and libraries], one of the questions raised by the present generation is, 'What is the proper division of profits as between capital and labor?'" Profit-sharing, according to Mr. Perkins's definition, must not be confused with the payment of wages. The wage-worker desires to know and has a right to know whether the payment he receives for his service, be his wages much or little, is a "fair proportion of what is made in the business of which he is a partner." The entire address is worth reading, for it is one of the soundest expositions we have lately seen of the threefold partnership of capitalist, laborer, and consumer. A pleasant and significant incident occurred in connection with this address. At a certain point in the reading of his manuscript, at the end of a sentence which completed a statement about the phenomenal growth of the idea of honest dealing and the moral responsibility of corporations, Mr. Perkins emphasized the fact that these ideals had recently made more rapid progress; then he paused and added: "When I was dictating this paper and had reached this point, my stenographer interjected, 'And Teddy did it!' and I did not object to the interruption." This incident was greeted by the Quill Club with rounds of applause.

**A COMMITTEE REPORT ON THE NEW YORK SUBWAY SITUATION**

The proposal of the Interborough Company for the extension of the existing subway system in New York City has received strong support from another quarter. Several weeks ago, at the request of Mayor Gaynor, the Chamber of Commerce and the Merchants' Association appointed a Joint Committee to study the subway situation and advise the Board of Estimate and Apportionment. The Committee was made up of prominent and public-spirited citizens, headed by former Mayor Seth Low. Four sub-committees studied the transit problem thoroughly; and the main Committee has now embodied the findings of those bodies in a comprehensive report. The Committee expresses its unanimous hope that the city authorities will accept the offer of the Interborough, with possible modification in details, and that they will accept it promptly and put an end to a situation that has become intolerable. The main reasons advanced for preferring the Interborough offer are: The benefit of having one complete system, the shortening of the lease of the present subway by fifteen years, the assurance that the city will have an operator not only for the proposed additions but for any further extensions that the city may decide to make in the future, the assurance of an early beginning of the work, the leaving to the city of money for other needed public improvements, and the assurance of a single five-cent fare over the entire system. The Committee also considers the main argument which is advanced against the adoption of the Interborough offer, namely, that it means the adoption of the principle of monopoly in future subway operation, rather than the principle of competition. This argument is based upon the belief that competition is more likely to secure satisfactory operation for both of the two systems than regulation would be in the case of a single system. This argument the Committee does not believe to be strong enough "to prevail against the advantages which have been shown to inhere in a complete system owned by the city, upon which only a single fare is charged, upon which universal transfers will be given, and the operation of which is subject to the control of the Public Service Commission." It appears to the Committee that the argument in favor of competition is based in the public mind very largely upon temporary conditions. It is led to believe that "the quality of service given by any

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corporation at any given time depends more upon the personal equation than upon the presence or absence of competition."

THE COMMITTEE'S RECOMMENDATIONS

In making its recommendations, the Committee quite evidently holds no brief for the present management of the Interborough System, and it does take occasion to say a word of commendation for Mr. McAdoo and the management of the Hudson Tunnels. "Does any one doubt," says the Committee, "that, if Mr. McAdoo were placed in charge of the Interborough System, the attitude of the Interborough toward the public would be radically changed? Some day even the management of the Interborough may learn that the good will of the public is worth having for every reason. When this idea really reaches home, the Interborough will strive as earnestly as Mr. McAdoo now does to please the public. A system that is overtaxed, as the Interborough is overtaxed during the rush hours, cannot be expected to give service which will not be complained of. Perhaps most of the complaints against the Interborough originate in this condition of things. But there is room, as every one knows, for a change of attitude toward the public on the part of the Interborough management, which would make its service satisfactory in many minor respects as to which now it is a subject of just criticism. Such a change of attitude might come from competition, but it may also come without it." In spite, however, of this frank recognition of the shortcomings of the management of the existing subway system, the Committee feels constrained to "deprecate the adoption of a policy of competition which would forfeit all of the advantages pertaining to the Interborough offer which have been outlined, which would involve the city in useless expense, and in return for which, in the judgment of this Committee, the city would be likely to reap disadvantage rather than advantage." The Public Service Commission, and now the Joint Committee, have advanced strong arguments for the acceptance by the city of the Interborough offer. The Outlook has already stated its conviction that the principle of competition is one that it is important to preserve in so far as is possible in the operation of rapid transit lines in large cities. The Outlook realizes, however, that this is a principle which may well be modified in its application at any specified time by other considerations and by existing conditions. The unanimous judgment of two such bodies as the Public Service Commission and the Joint Committee—the one composed of experts who have been studying the problem with the closest attention for many months; the other composed of broad-minded citizens who have given the most careful attention to the factors in the problem for a shorter length of time—should, in our opinion, have great weight with those who are neither experts nor in a position to make a careful study of the question.

HANDS OFF

A plan has been announced by Mr. John W. Alexander, the well-known painter and President of the National Academy of Design, and also by the governing board of the Academy, by a group of its influential members, and by others interested in the institution, to secure from New York City, as they hope, permission to erect an Academy building in Bryant Park fronting on Sixth Avenue and occupying the block from Fortieth to Forty-second Street, the land to be a gift from the city and the building to be erected from funds furnished entirely by the Academy. The opposition with which this plan has been received is the most important fact in connection with that proposition. It shows that New York has thoroughly made up its mind that it will not part with any portion of the open spaces reserved for recreation and health. These open spaces, whether they are playgrounds or parks, are altogether too small; there ought to be three times as much ground given to air and to recreation as is now set apart within the limits of Greater New York. This proposition was preceded, readers of The Outlook will remember, by a proposal to erect a building for the Academy in Central Park on the site now occupied by the Arsenal, and that plan was defeated by the vigorous protests made by the public against the surrender of any part of what might be

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called the common lands of the city. The property between Bryant Park and Fifth Avenue is occupied by the new Library building, a distinct addition to the architectural features of New York. If the plans suggested by the gentlemen who wish to use the Sixth Avenue frontage of the park for the Academy building are carried out, the proposed building will run flush with the curb of the sidewalk, the latter passing through an arcade, and a comparatively narrow space would be left between the new building and the Library. The Outlook protests against this use of Bryant Park on the ground that New York greatly lacks park room, and that no further encroachment on the room which it now has should be permitted.

A GREAT ART BUILDING

That New York greatly needs an adequate picture gallery, and that such a gallery ought to be under the direction of the Academy of Design, no one interested in art in this city seriously questions. The Academy is now compelled to hang its pictures at its exhibitions on rented walls, and those walls are not adequate either to the needs of large exhibitions or permanently to represent the art interests and resources of the metropolis. There is at present a very important collection of the work of American artists in illustration on exhibition in another city, whence it will be taken to two or three other cities—Chicago and Boston among them—but it cannot be exhibited in New York because no place is open to receive it. This is a state of things little creditable to a city which, more than any other American city, is the center of art production, whatever may be said of its artistic taste. The Outlook believes enthusiastically in Mr. Alexander's energetic and earnest endeavor to solve the question of housing the Academy and making adequate provision for art exhibitions; but it does not believe that the Bryant Park site would be adequate or proper. The new building for the Academy ought to be as noble a piece of architecture as the country is capable of producing, and it ought to be so placed that it can be seen from all sides, and its dignity, beauty, and size should symbolize the purposes to which it is dedicated. If to erect such a building two blocks now covered by houses are necessary, it ought to be possible to secure from the metropolis a sufficient capital to put the Academy in possession of adequate ground. The new building ought to be a part of the higher resources of New York; under the direction of the Academy it ought to be a municipal building dedicated, in part at least, to the largest popular use. Mr. Alexander is one of the American artists who has proved his faith in the possibility of democratic art by making very important contributions to it. His mural work in the Carnegie Institute at Pittsburgh not only ranks with the best artistic work in the country, but it is thoroughly modern and local in its inspiration. Its motives were not taken from classical or Renaissance times; they were taken from Pittsburgh, and are treated with the courage and simplicity of faith which have been characteristic of great art in every age. If Mr. Alexander and his associates will elaborate a scheme great enough in its inclusion of all interests, his scheme would be equally representative of the metropolis and would appeal to the imagination of New York. It is the firm conviction of The Outlook that sufficient funds could be collected to turn such a dream into a reality.

THE ROCKEFELLER FOUNDATION

When the bill providing for the incorporation of the Rockefeller Foundation, which placed in the hands of the Board of Trustees a vast sum of money, was introduced into Congress last year, exception was taken to several provisions on the ground that so great a fund, if improperly employed, or put at the disposal of some anti-social endeavor, might be used for the injury of the public; and so strong was the opposition that the bill was not passed. A number of important amendments have now been introduced for the purpose of freeing the bill of the provisions which Congress found objectionable. These amendments provide that the capital of the Foundation shall not exceed one hundred millions of dollars; this amount, however, is not intended to cover advances in the value of the property after it has been received by the

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Foundation. They prohibit the accumulation of its income, which is to be "currently applied" to the purposes of the Foundation; thus preventing an undue accumulation of the Fund. The amendments also provide that the names of trustees chosen by the original members named in the bill shall be submitted to the President, the Chief Justice of the Supreme Court, the President of the Senate, the Speaker of the House of Representatives, and the Presidents of Harvard, Yale, Columbia, Johns Hopkins, and the University of Chicago, and that such names must secure a majority vote of these gentlemen. Provision is also made for the distribution of any property held by the Foundation at the expiration of fifty years, in case the trustees think it advisable to make such distribution; and at the end of one hundred years Congress shall have power to compel the distribution of any of its principal. Power is also granted to Congress to impose at any time such limitations upon the objects of the corporation as it may deem the public interest demands, and all property in any form received by the Foundation shall be subject to the terms prescribed by Congress in the bill and its amendments, or that may be hereafter imposed by Act of Congress. It is believed that these amendments will prevent any use of the great fund in the hands of the trustees which may be inimical to the public good, or any future trustees from placing the great fund at the service of any special interest.

THE DEUTSCHES HAUS AT COLUMBIA

Mr. Edward D. Adams, President of the Germanistic Society of America, whose benefactions have already been noted in these columns, has now added to them the gift of thirty thousand dollars to Columbia University for the particular purpose of purchasing and equipping a Deutsches Haus. This should be a distinct aid in the laudable efforts on the part of Columbia University and Harvard University to promote cordial relations between Germany and the United States. The "Haus" is to contain an academic bureau of information, to be under the direction of Professor Rudolf Tombo, Jr., now absent in Germany on sabbatical leave, which will work in co-operation with a similar one in the University of Berlin, conducted by Professor Paszkowski. At these bureaus students may obtain all possible information regarding various educational institutions in Germany and the United States. In addition to the academic bureau of information, the American "Haus" is to contain a Germanic Institute, equipped for the study of German history and civilization under the direction of a competent scholar, with whom will be associated the Kaiser Wilhelm Professor of each year. The building is also to contain a private apartment for that professor during his term of service. The "Deutsches Haus" will be an important link in clinching the German-American connection as above outlined. The "Haus" is to be located near the University, and is expected to be ready for occupancy before the opening of the next academic year. It will do much to cement friendly German-American feeling in general, and in particular to emphasize the value of the Kaiser Wilhelm Professorship.

GERMAN-AMERICAN PROFESSORIAL INTERCHANGES

The gift of a hundred thousand dollars from an anonymous donor is also announced, making it possible for the Columbia trustees to place the Roosevelt Exchange Professorship in the University of Berlin upon a more satisfactory basis, and also to consider the extension of the system of exchange professorships to other German universities. The gift calls renewed attention to the professorial exchange comprised under the present Kaiser Wilhelm and Roosevelt Professorships. They are the result of a long-standing purpose, made effective by the active support of the German Emperor over five years ago. The Emperor said to Mr. Tower, the American Ambassador, that, for the peace of the world and the advance of civilization, there should now be added to the diplomatic and commercial intercourse of the nations their more disinterested and altruistic intercourse through the intermediation of their educators, and that, above all nations, Germany and the United States should introduce this method of bringing the leaders of the

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world's culture together. The purpose was carried out through the intermediation of two American universities, Harvard and Columbia, in the prosecution of two independent but not conflicting plans. The Harvard-Berlin professorial exchange follows the plan of the late Dr. Althoff, Ministerial Director in the Prussian Ministry of Education. His advances were accepted by President Eliot, and in the autumn of 1905 Harvard sent out Professor Peabody to lecture at the University of Berlin. The Harvard system comprises an exchange of educators between the Harvard corps of professors and such educators as the Prussian Ministry of Education may propose. It is an interchange of professors who speak in their own languages on their own special subjects. On the other hand, the Columbia plan—the outcome of a project formulated for more than twenty years—involves the appointment of men who speak in the language of the students on some topic connected with the history and institutions of their native land. The plan provides for the establishment of a professorship of German History and Institutions at Columbia, to be called the Kaiser Wilhelm Professorship, and for the establishment of a professorship of American History and Institutions in the University of Berlin, to be called the Roosevelt Professorship. Upon nomination by the Prussian Ministry of Education the Columbia trustees annually appoint the incumbent of the Kaiser Wilhelm Professorship, and from nominations by those trustees the Prussian Ministry of Education annually selects the incumbent of the Roosevelt Professorship. The latter is required to do his work at the University of Berlin for the winter semester, but may be sent by the Prussian Ministry to any other university for the summer semester; similarly, the Kaiser Wilhelm Professor is at Columbia only for the first half-year; during the second he may lecture at other institutions. In making a selection neither the Columbia trustees nor the Prussian Ministry are confined to the corps of professors in any university; indeed, a man may be selected without regard to any university connection at all. This plan was first laid before the Emperor and Dr. Althoff in August, 1905. Both heartily approved it and, through their support and a munificent endowment by Mr. James Speyer, the plan became effective in 1906. The Kaiser Wilhelm Professors at Columbia so far have been Professors Schumacher, of Bonn; Leonhard, of Breslau; Penck, of Berlin; Rünge, of Göttingen; and Daenell, of Kiel. The Roosevelt Professors at Berlin have been Professors Burgess, of Columbia; President Hadley, of Yale; Professor Adler, of Columbia; President Wheeler, of the University of California; and Professor Smith, of the University of Virginia. Thus two admirable educational interchanges have now several years of impressive history behind them.

THE PADLOCK BILL

Last week the "Padlock Bill" passed the Spanish Cortes, or Parliament, by a large majority. The measure has become known as the "Padlock Bill" because it locks up Spain against the establishment of new religious "congregations" during the next two years. While this is taken by Papal extremists as an affront (persisting as they do in regarding the Vatican as a sovereignty and not as a church), more liberal-minded Catholics take another view. They admit that some such law is really necessary if, in its desire to revise the Concordat of 1851, the Spanish Government is to have an opportunity of negotiating with the Vatican on honorable terms. The Concordat, or agreement between the Spanish Government and the Vatican, declares that the Roman Catholic faith is the religion of Spain, provides for its support, protects episcopal rights and *the already established* religious orders. But it does not require the Government to allow monastic orders to be extended without limit. They have recently been alarmingly extended. The closure of monasteries and convents in Portugal a few weeks ago has resulted in the settlement in Spain of all the Portuguese monks and nuns—a striking addition to the already great increase in the numbers who have settled in Spain since the loss of the Spanish colonies, and more particularly since the expulsion of certain orders from France. While the power of the Spanish priest and the Spanish bishop is still legitimately a vital force, that of

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the average monk and nun in Spain has become so discredited as to cause much popular aversion towards the religious orders, even among otherwise fervent Roman Catholics. Hence, to preserve and consolidate the Government's authority, it was long since recognized as desirable to limit the formation of more monastic and conventual establishments in the Peninsula. The policy of the present Radical Premier, therefore, logically follows the modifications attempted by his Liberal predecessor. Canalejas has now succeeded where Sagasta failed. The "Padlock Bill" will be, we trust, only the first link in a chain to bind the Vatican from obstructing popular progress. To be in line with present-day progress in Spain there should be a new Concordat which, while duly recognizing the Roman Catholic religion as the religion of the State, shall contain provisions limiting the Church's property holdings, prohibiting minors from entering monastic houses, throwing those houses open to legal inspection, and, above all, subjecting Church teachers to State inspection. If these moderate reforms are resisted by the Vatican, it is not improbable that they will be followed by an entire separation between Church and State in spite of the Vatican. But the impetus of the success already achieved by the Government should, we think, do something towards promoting at least a temporary agreement between Spain and the Vatican.

**A PATTY-PAN REVOLUTION**

Emerson once spoke of the movement out of which Brook Farm grew as "a revolution in a patty-pan." Such a revolution has happened in Monaco. It was fortunately bloodless; the population is so small that a sanguinary revolution might have obliterated all the male citizens. Monaco is the smallest sovereign State in the world. There is a still smaller State in Italy, but it is under the control of the King. Monaco, on the other hand, is entirely independent. Its population consists of fifteen hundred people, of whom six hundred and fifty are voters. Prince Albert last year accorded to his subjects the right to elect a Municipal Council. This only whetted their appetite for freedom. Monaco is the greatest gambling-place in the world. There are sometimes fifteen thousand foreigners in the place, gayly or in somber mood leaving behind them the toll exacted of them at the gaming-tables of the Casino. The citizens of Monaco have felt that the millions of francs which go into the coffers of the Casino, in which the ruling Prince is a partner, should be expended with some reference to the interests of the citizens. They therefore sent a deputation to call on the Prince, who was in Paris, and present the popular demands. The Prince was otherwise engaged, as visiting princes often are in Paris. Not having the memory of any French revolution in his mind, he kept the deputation waiting a week, and then sent them word that he would be glad to meet them in Brussels. This contumacious treatment was a lighted match which ignited the accumulation of inflammable material in Monaco. Meetings were promptly held, denunciatory speeches were made, and matters went so far that the courtesies of the post-office were disregarded and the Prince was summoned home by telegraph. The Prince thereupon sent his son, the hereditary Prince Louis, to arrange matters. On arriving in Monaco this gentleman was received in dead silence by a crowd at the station. One lady who gave the usual welcome, "*Vive le Prince Louis!*" was answered by a shout of "*Taisez-vous!*" The Prince, who is said to be well-mannered and well-meaning, went to his palace through silent streets, and was there notified by the Municipal Council that he would have forty-eight hours in which to make up his mind, and that if he could not make it up in that time in accordance with the desires of the people, no one could tell what would happen. Under the circumstances the Prince thought it wiser to make up his mind and to notify his father of his conclusion; and in a few hours the absolute monarchy of Monaco was changed into a constitutional monarchy, under a Constitution which is being drawn up by a commission of French public lawyers. The first Parliament will number eighteen members. The only large thing about Monaco is its relatively enormous income, which, under the new Constitution, will be handled, not by the

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Prince, but by the State, with the cheerful allowance of eight hundred thousand dollars a year to the Prince, who is said to have in addition a very large private fortune. This latest *opéra bouffe* appears to have been kept in the comic key to the very end.

THE FIRST PRODUCTION OF "KÖNIGSKINDER"

On Wednesday night, December 28, a new opera by a distinguished foreign composer received in the Metropolitan Opera-House, New York, its first public hearing on any stage. Only once before has a similar operatic event occurred, and that also was in the present season. In the first instance the most celebrated of modern Italian composers, Puccini, translated the melodrama of our West into the musical idiom of Italy. The second opera, Engelbert Humperdinck's "Children of the King," tells a simple legendary story in the musical language of the country that has given the majority of the masters of music to the world. In his first opera, "Hänsel und Gretel," Humperdinck converted a fairy story known to every German child into one of the most delightful and successful of modern operas. This time he has taken a typically German fairy story for his theme, but the characters are not children, and the symbolism, while simple, is deeply significant—the story of a people who clamor for a king yet deny him because he does not come to them wearing a king's garments, of the royalty of soul that the world cannot recognize when unaccompanied by pomp and gold. But symbolism, while it may touch the note of the universal in a story, does not hold an audience unless the drama or music drama has a real and moving quality. This quality the story and music of "The King's Children" unquestionably possess "Königskinder" as a play, with incidental music by Humperdinck, was produced a number of years ago in Germany, and also in New York in German at the Irving Place Theater in April, 1898, with Agnes Sorma. It was given here in English by Martin Harvey in November, 1902. One of the king's children is a prince who wanders disguised in search of adventure; the other, a poor goose-girl, beautiful and innocent and royal of soul. The king's son chances upon her tending her geese and wins her love, although she does not know that he is a prince, or, indeed, what a prince may be. She is held in enchantment by a wicked witch so that she cannot follow her lover; but the village fiddler, who has the poet's divination, frees her from the spell. The king has died while the prince is wandering abroad, and the people seek a king. The witch prophesies that whoever shall first enter the city gate at twelve on a certain day shall be their ruler. The prince returns without his robes and crown, and the people jeer at him, refusing to recognize him. He is employed as a swineherd, and only the fiddler and the broom-maker's little daughter perceive the truth. When the gates are thrown open as the hour strikes, no gorgeous figure stands there, but the poor goose-girl, followed by her geese and wearing her royal lover's crown. The people turn upon them and drive them from the gates, and the broom-maker's little daughter is left alone bitterly weeping. The last act shows the minstrel, maimed and banished for his allegiance, living in the hut of the witch, who has been put to death for her false prophecy. The snow is falling. The minstrel opens the window and feeds crumbs to the little snowbirds. The children come and beg him to return and play for them, and to search for the lost king's children. After he has been led away by them, the prince and the goose-girl return, footsore and starving. The prince buys a loaf of bread with his golden crown, but it is the witch's poison bread, and, having eaten it, they die. The fiddler and the children return too late. The farewell sung over them, at the conclusion, by the fiddler and the chorus, predominantly of children's voices, is one of the most exquisite and tender effects ever presented in opera. It is such appreciations and divinations that reveal the best phase of the Teutonic spirit in art.

THE PERFORMANCE

Through all the fine musicianship of Humperdinck's score this clarity, this clear simplicity of imagination, is felt. The score is constructed on frankly Wagnerian lines, as was that of "Hänsel und Gretel." There are a number of skillfully used

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themes of interest to the student of composition, the elaborate commentator, and the listener of categorical tastes. But for the average music lover it is enough that the course of the music beautifully characterizes the story and the emotions involved. There is a frequent use of folk themes, either real or simulated. The music written for the children has this character, and at times that of the goose-girl and the fiddler. As there are no striking departures in harmonic invention, there is no great originality in the matter of themes. Several of them, indeed, have a familiar ring. Yet the work, when all is told, is unique, an exquisite and typically German creation. Of the conducting by Herz only praise can be written. Mr. Jadlowker's manipulation of the rôle of the Prince could hardly rank as an interpretation. It was reasonably satisfactory, however, and creditably sung. Miss Farrar's goose-girl was lovely to the eye, and for the most part to the ear. While one could not lavish upon it the superlatives called forth by the occasional inspired operatic performance, it was sympathetically conceived in the spirit of the story and only at times departed into the realm of the theatric—as in the lance, which was more suggestive of a modified Salome than a goose-girl. Mr. Reiss also, in the small part of the broom-maker, presented another of his incomparable portraits and sketches that should be a lesson to all who essay character parts in opera. Mme. Homer successfully concealed her beauty behind the wicked features of the witch, and brought her fine art to assist in the creation of the effect of the whole. Both the young girl who took the part of the child in the last act and the real child who impersonated the broom-maker's little daughter were delightful, and the picture of the grave, gray-haired, spectacled composer before the curtain hand in hand with the small child to whom he gave a winter sunshine smile and dignified clasp of congratulation was one pleasant to remember.

THE BALALAIKA ORCHESTRA

A new kind of orchestra has been giving concerts in two or three cities of the Atlantic seaboard. Like some other things musical that have made an impression on American audiences, this novel orchestra is of Russian origin. Its appearance on the stage is of itself unusual. The players of the ordinary orchestra are distributed over a considerable area, and have at their sides or in front of them or in their hands a wide variety of instruments. Not so with the Imperial Russian Court Balalaika Orchestra. The players sit in a compact semicircle. They remind one of nothing familiar so much as of a college banjo, mandolin, and guitar club. Every player but two holds in his hands an instrument which somewhat resembles the banjo, the guitar, and the mandolin, yet is quite distinct from each. The two exceptions sit alongside of an instrument that looks like a small grand piano with the cover off; and they sit in such a position as to be able to pluck the strings with the right hand while fingering a few black-and-white keys with the left. These keys are placed at right angles to that end of the instrument which would be occupied by the keyboard if the instrument were a piano. Another peculiarity at once noticed is that practically all the guitar-like or mandolin-like instruments—that is, all the instruments but the two last mentioned—have a three-cornered body, with the neck attached at one angle. A few, however, of the smaller instruments are apparently circular. They all evidently are of the same family; but they vary in size from that of a mandolin to that of a small-sized double-bass. The leader of this orchestra, Mr. Andreef, takes his place on the stand and raises his baton. At the first downward beat there is another surprise. It is the sound. What does it resemble? If the reader can imagine a full-string orchestra, violins, violas, 'cellos, and basses, all playing *pizzicato*, with the delicacy and refinement of tone of the Boston Symphony Orchestra, but with the sonority of a college banjo club, he may get an idea of the sound of this Balalaika orchestra. Sonority, however, is not used here to suggest, necessarily, loudness. One of the astonishing effects produced by this band of musicians is that of volume and warmth of tone combined with extreme softness. The two piano-like instruments, which are plucked somewhat after the fashion of a harp, often supply the effect of a *sostenuto* (sustained tone) when the

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players run their fingers gently back and forth across the strings. Indeed, the wide variety of tonal effects by an orchestra composed solely of plucked instruments is not the least impressive achievement of these Russian players. The balalaika is a favorite instrument of the Russian peasant; but it has been specialized, so that in place of a single instrument of restricted range there is this orchestra of great range. The music which this orchestra plays is largely the folk music (the folk songs and the folk dances) of Russia. Mr. Andreef has not only used great skill in developing the instrument, but also in adapting the music for the instrument when developed. He has preserved its simplicity of form, its quaintness and freshness of harmony, and its melodic directness. At the same time he has made it richer and fuller and more elastic in expressiveness. The orchestra does not confine itself to this Russian folk music. It plays very effectively such pieces as a set of selections from the opera of "Carmen," or a transcription of Schumann's "Warum." This, it is true, is not the highest art; but it is very pleasing. It is, however, the peasants' music that is most worth while to hear on this balalaika orchestra. For generations folk music has been used as material by composers to produce works of art. Here is an attempt to use, not only folk music, but the folk instrument.

SAVE THE LIFE-SAVERS' LIVES

Last June the United States Senate passed a bill providing for pensions for the members of the Life-Saving Service. The bill has since been before one of the House committees. Its number is Senate Bill No. 5677. It is a good bill, and ought to be passed. A fortnight ago The Outlook called attention to the fact that, while soldiers and sailors may look forward to their retirement pay, the members of our Life-Saving Service, combining the work done by soldiers, policemen, and firemen, have no such outlook. The Service employs about two thousand men. All, save a small percentage, are surfmen. They are employed only about nine months of the year. They are poorly paid; yet out of their income they must furnish their own uniforms and storm clothes. If they are married—and four out of five are—they must maintain the family from which they are necessarily absent for at least three-quarters of the year. Their work is valuable in the highest degree. Hundreds of vessels are warned by them every year of danger, and very many among the passengers and crews of the vessels which meet with disaster on our coasts are saved by the exertions of the men at the Life-Saving Stations. There are nearly three hundred such stations at points of danger on our coasts. The present personnel is of a high order, but in order to keep it so, retirement pay, after a specified term of service, would be not only a common act of justice, it would also be a good stroke of policy. But the first reason ought to be quite sufficient; and we believe, if the bill can be brought to a vote, it will be passed.

A FIRST-CENTURY DOCUMENT

A highly interesting, if not so highly important, discovery, has again rewarded scholarly search for ancient manuscripts in finding what appears to be a Jewish-Christian writing of the first century. Several years ago it was known that Dr. Solomon Schechter, President of the Jewish Theological Seminary in New York, was engaged in examining a mass of about twenty thousand Hebrew manuscripts, which he had obtained from the Jewish congregation in Cairo, their custodian for ten centuries. He has lately issued through the Cambridge University Press a volume, "Fragments of a Zadokite Work," in which he translates and comments upon the important document he has found. An extended account of it is given in a recent Sunday edition of the New York "Times." It is an eight-page manuscript, in which the leader of a religious group addresses his brethren, adherents of "the new covenant in the land of Damascus." To each of two great Jews who had endeavored to enlighten and strengthen their countrymen it gives the name "Messiah." The first is said to have been "from the family of Aaron;" the second, coming to his work some twenty years later, is less definitely termed a "Teacher of righteouness." Both were dead, but were expected to reappear. Another character, named "a man of

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scoffing" and "Belial," is denounced for sundry immoralities, especially for endeavoring during forty years to pervert Israelites from adherence to their ancient Law. Who these three were is now for critics to determine. Dr. Schechter offers rather cautiously a conjecture that the "man of scoffing" merely personifies the anti-Jewish principles that provoked the Maccabean revolt in the second century B.C., and that the two Messiahs may stand for a single individual of that period. Dr. George Margoliouth, custodian of Hebrew manuscripts in the British Museum, is quoted as speaking more positively for another opinion. He regards the two Messiahs as meaning John the Baptist and Jesus, the "man of scoffing" as the Apostle Paul, who, according to Acts xxi. 28, was denounced in Jerusalem precisely as in this document. This, in his view, comes from a Jewish group who, having settled in Damascus after the fall of Jerusalem, A.D. 70, maintained observance of the Mosaic ordinances in combination with Christian faith in the new covenant described in Hebrews viii. 8–13. The considerations adduced for his theory by Dr. Margoliouth are rather persuasive. Whether this will ultimately stand or not, it is an extraordinary experience to be assured by so eminent critical authority that a Jewish-Christian document not improbably coeval with Mark, the earliest of the extant Gospels, has been discovered. It does not, however, appear that this is likely to shed light on any problem of New Testament criticism. This is the fourth find during the last forty years of special interest to New Testament scholars.

THE PREVENTION OF BLINDNESS

A National Society for Prevention of Blindness and Conservation of Vision was organized on December 17, at a conference held in the United Charities Building in New York City, and thereby an important forward step was taken toward saving helpless and ignorant people from loss of sight. The meeting was called by Dr. F. Park Lewis, Chairman of the Committee on the Prevention of Blindness of the American Medical Association; Edward M. Van Cleve, President of the Ohio Commission for the Blind; and James P. Monroe, President of the Massachusetts Commission for the Blind, who were a committee appointed for the purpose at a conference in February last. The object of the organization is to unify the campaign which has been carried on by separate organizations in various States and localities. The Committee on Organization recommended that the society include all persons and bodies desiring to co-operate in prevention of infantile blindness, prevention of blindness from industrial and other accidents and from disease, and conservation of vision through improved hygiene during school life and in industrial occupations, and that it invite the co-operation of prevention societies now in existence, of State and National medical societies, educational bodies, labor organizations, commercial bodies, women's clubs, and the like. A resolution was passed recommending that measures be taken to secure State legislation for the training, registration, licensing, supervision, and control of midwives, whose ignorance is held responsible for much preventable blindness. Many causes of blindness that might be prevented were discussed by specialists—such as the poor lighting of public buildings (to which cars and ferryboats might be added), the ten-cent spectacles sold on the streets, and infection from swimming-pools and all public baths where the water is not changed often enough. Samuel Ely Eliot, Secretary of the Russell Sage Commission for the Prevention of Blindness, showed lantern slides of bad lighting conditions in schools and elsewhere, and also illustrations of protective devices in the steel industry, and of the measures that are taken in the medical inspection of schools. The National organization project was approved by five of the following leading ophthalmologists and physicians: Charles Stedman Bull, M.D.; John M. Weeks, M.D., of the New York Eye and Ear Hospital; G. E. de Schweinitz, M.D., member of the Committee on Prevention of Blindness of the American Medical Association; John Winters Brannan, M.D., President of the Board of Trustees of Bellevue and Allied Hospitals of New York City; and Cressy L. Wilbur, M.D., Chief Statistician Department of Commerce and Labor, Bureau of the Census, Washington, D. C.

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# THE LORIMER CASE

Last week The Outlook expressed its earnest hope that the Lorimer case may be taken out of the hands of the special Senate Committee to which it has been referred and may be fully ventilated in open debate upon the floor of the Senate in order that the whole country may have an opportunity to learn the facts and to understand the attitude of each Senator upon the important questions involved.

What is the Lorimer case, and what are the legal and moral questions which it presents?

On August 8, 1908, a direct primary was held in Illinois to guide the Legislature in its election of a United States Senator; it was simply advisory, and under the Illinois statute was "for the sole purpose of ascertaining the sentiment of the voters." At this primary A. J. Hopkins received 170,000 votes, G. E. Foss 120,000, W. E. Mason 87,000, and W. G. Webster 15,000. William Lorimer, then a Representative in Congress, was not a candidate. The first ballot was cast in the Legislature January 19, 1909, and the contest was so acute that ninety-five ballots were taken, the voting lasting until May 26. Mr. Lorimer's name did not appear in the balloting until May 13, when he received one vote. On May 18, 19, and 25 he also received one vote. On May 26 he received 108 votes, 53 of these being Democratic and 55 Republican. It was and is generally believed in the State of Illinois that these extraordinary features of Mr. Lorimer's election were brought about by the use of money, and the result was that certain members of the Legislature were indicted and tried for bribery and corruption. The facts brought out in these legal proceedings created a political and social scandal of the first magnitude in the State of Illinois. Mr. Lorimer, nevertheless, took his seat in the United States Senate. But the allegations of corruption pursued him there, and in June, 1910, a memorial signed by Clifford W. Barnes, President of the Legislative Voters' League of Chicago, was referred by the Senate to its Committee on Privileges and Elections. This memorial, the Senate records show, alleged that the election of Mr. Lorimer was secured by bribery. The allegations were so serious that a sub-committee went to Chicago to make an investigation of the charges. The full Committee, after hearing from the sub-committee, has now made its report. In this report it is stated that precedents established by previous cases in the Senate determine that, in order to declare the election of one of its members invalid, the Senate must be convinced, either—

1. That the person elected participated in one or more acts of bribery, or attempted bribery, or sanctioned or encouraged the same, or
2. That by bribery or corrupt practices enough votes were obtained for him to change the results of the election.

The Committee admits that four members of the Illinois Legislature testified in court "to receiving money as a consideration for their votes," but its general line of argument appears to be that what the Committee calls the "infamy" of these bribe-takers was so great that their statements regarding the men who bribed them are incredible; that therefore the Committee cannot be sure that anybody bribed them; and so, finally, it cannot be proved to the satisfaction of the Committee that there were more than four corrupt votes in the election, and it requires seven corrupt votes to remove Mr. Lorimer from his seat. We quote the language of the report:

> The majority for Senator Lorimer in the joint assembly of the two houses of the General Assembly of the State of Illinois was fourteen. Unless, therefore, seven or more of these votes were obtained by corrupt means, Mr. Lorimer has a good title to the seat he occupies in the Senate. If it were admitted that four of the members of the General Assembly who voted for Mr. Lorimer were bribed to do so, he still had a majority of the votes cast in the General Assembly and his election was valid. It is, however, claimed that if the four witnesses before named were bribed to vote for Mr. Lorimer, those who bribed them were equally guilty, and that the votes of Browne, Broderick, and Wilson [the legislators who have been accused of doing the bribing] should also be excluded. But the Committee can find no warrant in the testimony for believing that either one of said legislators was moved by any corrupt influence.

We do not think this report forms a cheerful document for those citizens who would like to believe that high standards

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of intelligence, ability, and honor prevail in the United States Senate. Senator Bulkeley, of Connecticut, who signs this report, is as shrewd and skillful a practical politician as there is in the Senate. He is thoroughly familiar, from his experience in his own State, with the methods of legislative corruption. We should like to ask what kind of testimony would be regarded by him as "a warrant for believing that either one of said legislators was moved by any corrupt influence." It is a relief to turn to the dissenting report of Senator Frazier, of Tennessee, who did find warrant for believing that the alleged bribers were moved by corrupt influence. We quoted his words last week, but they are important enough to repeat:

> The four self-confessed bribe-takers implicate three other members of the Legislature who voted for Senator Lorimer as the persons who bribed them. The testimony satisfies me that the three alleged bribe-givers were guilty of that offense. To my mind, the man who bribes another is as corrupt as the one who is bribed, and by his corrupt act of bribery he demonstrates the fact that he is none too honest to receive a bribe if offered him.

The facts stated by the majority of the Committee in their exoneration of Senator Lorimer, taken in connection with Senator Frazier's expressed belief that bribery was proven to his satisfaction, appear to us to make it clear that Senator Lorimer's election is invalid in accordance with the standards which the Committee itself lays down. But we go still further, and place our protest against the admission to the United States Senate of such a man as Senator Lorimer on broader grounds.

In the volume on "The Government of England," by President Lowell, of Harvard University, we find the following description of the operation of the Corrupt Practices Act in English Parliamentary elections:

> If upon the trial of a controverted election the court reports that any corrupt practice has been committed by the candidate, or that bribery or personation has been committed with his knowledge and consent, his election is void and he is forever incapable of being elected to Parliament by that constituency. Moreover, if the election court reports that a corrupt practice has been committed by his agents, *although he may be personally quite innocent*, his election is void and he is incapable of being chosen by that constituency for seven years. . . . If bribery, treating, personating, intimidation, or undue influence, whether physical or ecclesiastical, has been general in the constituency—that is, so extensive that the voting could not have been the free expression of the will of the electorate—the result of the election is invalid at common law, although neither the candidate nor his agent is directly implicated.

The United States Senate ought not to be behind the British Parliament in the standards of honesty which it demands in the election of its members. The testimony collected by two Illinois State attorneys of opposite party faith and submitted to the Committee of the Senate shows beyond the shadow of a doubt that the most appalling condition of corruption and bribery prevailed in the Illinois Legislature at the time of the so-called election of Mr. Lorimer. We are at a loss to understand how any men of honest convictions can read this testimony without concluding that this widespread corruption included corruption in connection with the election of this United States Senator. According to English standards this would of itself be sufficient to dismiss Mr. Lorimer from his seat. It ought to be. Such corruption not only disgraces all who take part in it, but disgraces every public man who condones it, and every constituency that knowingly elects to office those who condone it.

## INTERNATIONAL NEIGHBORLINESS

Lieutenant-Commander Belknap's book[1] recalls a thoroughly healthy and pleasant memory of our international relations. In times of terrible and overwhelming disaster to any nation, the sister nations of the world of to-day—in striking contrast to what has been true of past ages—are for the time being lifted above the plane of self-interest on which they normally move and must move, and show themselves capable of acts of sincere and disinterested friendliness.

The whole civilized world felt a shudder of genuine horror and a thrill of genuine sympathy over the news of the frightful calamity which had befallen Messina. Among the nations whose sympathy found

[1] American House Building in Messina and Reggio. By Reginald Rowan Belknap. G. P. Putnam's Sons, New York. $2.

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immediate and practical expression our own country stood foremost. Congress at once made provision for furnishing relief to the sufferers; and the American battle fleet, then nearing the end of its cruise round the world, acted without even waiting for explicit orders. No small part of the respect and good will inspired by the United States in the world at large during recent years has been due to the known preparedness for war of the United States navy; and it is a matter for just pride to Americans that the very qualities which give the navy its military efficiency are also the qualities which have again and again—at Martinique, at Jamaica, at Messina—enabled the navy to give the most convincing proofs of efficient National good will to foreign peoples. When, by consultation with the Italian Government, it was found out exactly what shape our help should take in order to do most practical good, Lieutenant-Commander Belknap was sent to Messina to take charge of the work; and a number of the officers and enlisted men of the navy were detailed to serve under him.

In this volume the Commander shows just what the work was and how it was done. It was signally successful from every standpoint, and reflects the utmost credit on the Commander and all his subordinates, both those from the navy and those from civilian life; including especially the Red Cross. In efficiency, in economy, in speed, and in thoroughness there was nothing left to be desired as regards any part of the work.

Next to the ability, energy, and zeal of the workers, the main cause of their success lay in the admirable relations they were able to maintain with the Italian officials and the people of Messina—for the manner of giving is, of course, always as important as the gift. The book itself is dedicated to Commander Belknap's "devoted colleague," Lieutenant Brofferio, of the Italian navy. The commune of Messina conferred citizenship upon the American officers, Messrs. Belknap, Buchanan, Wilcox, Spofford, and Donelson (how truly National our navy is, is instanced by the fact that their respective birthplaces are in Massachusetts, Indiana, Georgia, Oregon, and Mississippi), and the artist Mr. John Elliott. The Little Sisters of the Poor sent a letter of thanks so touching that it deserves to be quoted in full:

*To the Directing Manager and Gentlemen engaged in the erection of Barracks at Messina:*

Gentlemen—I the undersigned, Superior Provincial of the Little Sisters of the Poor, having been apprised of your approaching departure from Messina, feel it my duty to thank you for the great kindness shown to our Sisters in that unfortunate country; no words can express our gratitude for the noble manner in which you have treated us.

We have every reason to hope that our Home will soon be reopened, as it is the desire of our Holy Father, Pius X, that the aged poor should be taken care of.

Gentlemen, you may rest assured that your benevolence for our work will never, never be forgotten; you will always be considered as our first benefactors, and our prayers and the prayers of our dear poor will follow you everywhere. If you come back to visit this desolate country of Messina, we hope you will come at once to see us, as we are really your "protégées."

Receive, gentlemen, my most grateful homage, and believe me

Your most humble servant in Christ our Lord,

SR. AIMÉE DE LA PROVIDENCE,
Provinciale des Petites Sre. des Pauvres,
Piazza San Pietro in Vincoli, Roma.

August 8, 1909.

Where all did so well, it seems invidious to single out any for special reference; yet I think that all who saw the work at Messina took away a peculiarly vivid mind picture of the stalwart enlisted men of the United States navy. Taken as a whole, there are no better citizens of this country than the officers and enlisted men of our navy. If any other country has their equals, that country is indeed fortunate.

Perhaps the difference between what could occur in our navy and what is possible in any other navy may be illustrated by the recital of something that happened just at the close of our work at Messina. One of the civilian volunteers who worked hard and faithfully under Commander Belknap was Lloyd Derby, who had reached Messina immediately after Captain Belknap took charge. Derby had just graduated from Harvard, and was finishing a trip round the world, but when he reached Messina, finding that there was need of volunteers, he stopped, and for three or four months served under Belknap. When the work was over, he went to Rome to spend a few days, and

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one day in the Forum suddenly espied a man in the uniform of an American sailor. His association with the sailormen at Messina had given him a strong feeling for them, and he made friends with the stranger. He found the man had come from an American war-ship, and had saved up his pay for some months in order that he might see Rome thoroughly. Accordingly when he drew his back pay and got leave, he came straight to Rome, hired a guide, bought a Baedeker, and was now methodically seeing everything best worth seeing, and, in addition, was improving his mind and utilizing the guide to further advantage by learning Italian from him. Derby was himself much interested in Roman history and antiquities, and he found that the enlisted man was a genial soul whose knowledge of the subject was even greater. After spending the morning together to their mutual satisfaction, they parted only after Derby had gotten his new friend to promise to take dinner with him that evening at his (Derby's) hotel; and the dinner proved as enjoyable as the morning had been.

THEODORE ROOSEVELT.

## SELECTING OUR IMMIGRANTS[1]

In the early history of our country the immigration was comparatively slight and incidental. It was developed partly by the democratic unrest and revolutionary tendencies in Europe, whence men fled to America as to a refuge from oppression, and by special disasters in Europe, specifically the Irish famine. It was retarded by the growing hostility in the slave States to any additions to free labor and consequently free voters, by the fact that American democracy was still experimental, and by America's unsavory reputation abroad, reflected in such novels as "Martin Chuzzlewit" and such essays as some of Sydney Smith's. Toward the close of the Civil War, in 1863, Congress, then controlled by the Republican party, passed the Homestead Law, which the Southern Democrats in the Senate had four years before successfully resisted. This bid for immigration, so soon followed by the close of the war and the victory of Nationalism, was successful. The offer of something for nothing is always appealing; and this offer to *give* land to the landless brought to our shores a great number of enterprising workers who had been in the Old World tenants or agricultural laborers, and who came here to become independent landowners. This immigration came almost wholly from northern Europe, was largely agricultural, and of necessity distributed itself over a wide extent of country. By the Homestead Law America both selected and distributed her immigrants.

With the overthrow of despotism in western Europe the first cause of migration came to an end; with the taking up of most of America's best arable lands the second cause of migration came to an end. Since 1883 the attraction to immigrants has been the relatively large wages paid to laborers. By a process as natural as that by which America selected agriculturists she has since been selecting wage-earners; a large majority of them unskilled laborers; three-quarters of them males; many of them unmarried; nearly three-quarters of them from southern Europe; over a third of them illiterate. The incentive to the first migration was liberty, and in the case of Ireland hunger, and it brought us all sorts and conditions of men; the incentive to the second migration was land, and it brought us sturdy agricultural workers; the incentive to the third migration is wages, and it brings us day-laborers. The second migration built rural homes; the third, laborers' camps, mining towns, and city slums.

Nothing that America can possibly do can change the present migration back to the former migration. This country cannot reproduce revolution in Europe, nor famine in Ireland; and although it can, by drainage and irrigation, do something to create more arable land in America, and perhaps more by developing wise methods of agriculture, it cannot do enough to recreate a tide of agricultural laborers to make rural homes. But it can do something to select the kind of laborers it needs and to distribute them where they are needed. And, what is more important, it

[1] The quotations in this article are from the "Brief Statement of the Conclusions and Recommendations of the Immigration Commission" (1910), and from "The American Commonwealth," New Edition (1910).

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can adopt by common consent the principle advocated by the Immigration Commission, which we print here with all the emphasis that type can give to it:

"A SLOW EXPANSION OF INDUSTRY WHICH WOULD PERMIT THE ADAPTATION AND ASSIMILATION OF THE INCOMING LABOR SUPPLY IS PREFERABLE TO A VERY RAPID INDUSTRIAL EXPANSION WHICH RESULTS IN THE IMMIGRATION OF LABORERS OF LOW STANDARDS AND EFFICIENCY, WHO IMPERIL THE AMERICAN STANDARD OF WAGES AND CONDITIONS OF EMPLOYMENT."

And, what is more important, imperil the standard of American individual and National character.

If America is not willing to accept a slower expansion of industry, if it is determined to adhere to the "get rich quickly" idea as a National policy, it can do nothing; if it is willing to go more slowly and to put the development of a National character above the development of material wealth, there are three things it can do:

I. America can modify its present prohibitory tariff, which has passed far beyond the bounds proposed by its original creators as needed to secure a variety of industries, a home market, and a comfortable support to all engaged in these industries. It need not lower the standard of American wages and conditions of employment. But it can aim so to readjust its tariff that it shall not continue to make great fortunes for the few, and to draw hither a "cheap labor" which develops in America an unskilled, illiterate, transient, and un-American population.

II. America can learn a lesson from other countries, and do something to select its immigrants. At present we leave the agents of steamship lines and labor bureaus to select them for us. They scour Europe to find men willing to migrate, entice them by seductive promises of great wages, and conceal from them the fact that they must pay high prices; and we content ourselves by putting a policeman at the gate to turn back the diseased, the pauper, and the criminal—if we discover him.

An interview published recently in the New York "Times" with William E. Carson, an American traveler, shows how Canada deals with this aspect of the immigration problem:

I made a short tour through England in the rural districts with a band wagon sent by the Canadian agency with moving pictures. It stopped in all the villages, and pamphlets were given out in hundreds, headed "Canada is God's Country. Come and Live with Us!" The picture-shows were packed day and night. It is not only that they encourage the immigrant to leave his own country, but he is looked after when he arrives on this side of the Atlantic. I crossed over on the Allan liner Virginian with 1,500 well-to-do immigrants on board. They came from Scandinavia, Germany, and Great Britain. Each one had a little money. The steamship companies will not book immigrants from southern Europe, and advertise in their circulars to that effect. On the arrival of the liner at St. John, New Brunswick—the winter port of disembarkation—there were a number of Canadian officials to look after the people, see that they were not swindled, and that they got on the right train.

This is a process of distribution as well as of selection. Mr. Carson is probably correct in saying that America must carry it on by State, rather than by Federal, action. For the States that need the immigrants are the ones to select the immigrants. The matter might well claim the attention of the next meeting of the Governors of the States. To this result, also, the Immigration Commission were brought by their investigation: "No satisfactory or permanent distribution of immigrants can be effected through any Federal employment system, no matter how widespread, because the individual will seek such social and economic conditions as best suit him, no matter where sent. What is needed is a division of information which would co-operate with States desiring immigrant settlers."

III. Equally important is just, fair, and humane treatment of the immigrant laborers, skilled and unskilled, who arrive here. We are glad to be assured by the Commission that the padrone system is disappearing. "The only class of aliens under the control of padrones in any considerable numbers are the Greek boys employed in shoe-shining establishments or in peddling flowers, fruit, or vegetables in the larger cities." But there are other abuses which need correction: the steerage conditions, which are excellent on some lines but are still bad in many trans-

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atlantic ships; the immigrant homes and aid societies, which are sometimes excellent, but sometimes so bad as to be a fraud, and sometimes are even "ready to furnish to keepers of disreputable houses young girls as servants in such houses;" and immigrant banks, which are usually kept by steamship ticket agents, small merchants, saloon-keepers, or labor agents, and, except in three or four States, are entirely unregulated by law. But still worse are the social and labor conditions under which the newcomers are often allowed, perhaps we should say compelled, to live. "The condition of many who toil in the coal mines and iron furnaces of Pennsylvania is described as wretched," says James Bryce. Bad as they are in some of our great cities, "a comparison of the conditions in a great city like New York or Chicago," says the Immigrant Commission, "with those in some of the smaller industrial centers, such as mining and manufacturing towns, shows that average conditions, as respects overcrowding, are very materially worse in some of the smaller towns than in the large cities." No wonder that the laborer goes back to his native land as soon as he has earned money enough to satisfy his modest ambition; or that, if he remains, it is to add to the discontented and the revolutionary element in the population of the country.

For this condition the great employing corporations are primarily responsible. But the State Legislatures, and even the churches, are not wholly exempt from responsibility—the former for not preventing them by law, the latter for not arousing public opinion against them and improving them by philanthropic effort.[1] The policy of one class of employers—for not all are of this class—is as short-sighted as narrow and selfish policies usually are. "The first question," says Mr. Bryce, "which really lays hold on and appeals directly to the newcomer from strange lands, the first thing that brings him into direct touch with American life, is a labor dispute. . . . Employers who have brought together foreigners and put their faith in them as strike-breakers have sometimes been woefully disappointed. Indeed, the Pole or Slovak follows a militant chief more blindly than a native American would. He has less to lose, and his standard of comfort is so low that the privations of a strike affect him less." The labor unrest, the chronic discontent occasionally breaking out into open and costly results, and the Socialistic and Anarchistic theories which they promote, are among the products of that "cheap labor" which modern immigration is bringing to our shores. The employers who impose on their workingmen such conditions are quite as responsible for these results as are the labor leaders to whose supposed unscrupulous demagoguery they are often charged.

The immigrant problem is not merely how to exclude undesirable immigrants; it is not less how to select desirable immigrants, and how to treat them justly and humanely when they come.

[1] What these conditions are and what could be done and ought to be done by the State, by the employer, and by the churches, are indicated by Mr. Roosevelt in his article "The Coal Miner at Home," in The Outlook for December 24, 1910.

## 1911

As the year closes the citizen recalls its events in such domains as agriculture, manufactures, education, labor, science, art, law, politics, and religion. He asks himself, "Was the twelvemonth darker and drearier than its predecessor, or brighter and better?" There can be but one answer—an emphatic "Brighter and better."

If this is true of society in general, is it true of the individual? It ought to be; for there are perpetual correspondences between the world and the individual. Heaven knows that in the world there are still falsehood and indecency and inhumanity and meanness and selfishness a-plenty. But we also know that never has the searchlight been so effectively turned on these things as during the past year; that never have truth and decency and justice and righteousness and peace held as much sway. If this is true in the world in general, it ought, of course, to be true of the average man. His individual life, we must believe, is growing richer, not poorer; stronger, not weaker.

And this is something that every man can do for his country: he can be strong and noble himself. For the country is

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made up of ninety millions of individuals, and it can be made strong and noble only as they are strong and noble. No sound house can be made of unsound timber. No honest country can be made of dishonest individuals. We are constantly tempted to put too much emphasis on methods and too little on character. The saying of Stevenson, which we quote from memory, not with verbal accuracy, is worth constantly recalling: "There is but one person whom it is my duty to make good—myself. My duty toward the rest of mankind is rather to make them happy."

What can I do to make the Government honest? One thing I can do is to treat the Government with honesty—not cheat the tax collector or the Custom-House. What can I do to put an end to this detestable graft? One thing I can do is neither to pay it nor to receive it. What can I do to purify politics? One thing I can do is to vote for the public welfare—not for any private interest.

Moral reform, like charity, begins at home. One way to make the next year the best year that America has ever seen is for each individual to make his own year the best in character that he has ever lived. That is a very simple recipe; but it is as radical and as far-reaching as it is simple.

## THE LONG VIEW OF LIFE

A young man gets a position in a business of some kind, and secures his opportunity, which is all he has a right to ask for. There are two ways in which he can deal with it: He can do his work honestly day by day for his wages at the end of the week, filling up exactly the measure of work assigned to him. This will make him a trustworthy employee, who can be counted on to do conscientiously what he is told to do; he becomes a good soldier in the army of workers. Or (and this is the turning-point in his career) he can fill the measure to overflowing, pouring all his intelligence and energy into it, without much thought of the amount he is to be paid. If he chooses this way, he presently gets out of the ranks and becomes a leader, a captain in the army of workers.

He may be satisfied with doing well what falls to him each day, or he may push on by mastering the details of his business, making himself familiar with every part of it, and fitting himself for steady advancement by keeping ahead of the work required of him. Most men are content with what comes to them, and remain employees; a few make themselves masters of the secrets, methods, and conditions of their business and become employers. A man fixes his place in life by the amount of time and work he is willing to put into preparation for larger tasks and greater responsibilities.

In this country few young men need to be urged to work harder; for work already fills an immoderate and excessive portion of the time of most Americans. But young men and older men in this country need to be urged to plan their work on longer lines and to do it with greater intelligence. One of the most interesting directions which scientific experiment is taking to-day is that of intensive farming; this means, not adding acre to acre, but doubling and quadrupling the yielding capacity of the acres under cultivation. And this is supplemented in the business world, especially in the great industries, by the scientific management of business, the end of which is, by more intelligent methods of work, to reduce the labor and at the same time greatly increase production. These two principles every young man ought to study: how, without additional work, he can get more effective work out of himself; how, without the expenditure of increased force, he can make himself more fruitful.

The vital defect of the young man who plans his work for the day instead of for the decade is that he works like an artisan instead of like an artist; he does what is set before him and obeys orders instead of looking ahead and making himself an expert. He does not apply ideas to his work, but pursues it in routine fashion, without individuality of method. The problem which the young man who is to be successful, not only in the practical but in the fuller and nobler sense of the term, must face, is to reduce the expenditure of physical and nervous strain while increasing his productivity and bringing out of himself the finer fruits which scientific methods have developed. There is an enormous undeveloped force in the human race that some day, by more thor-

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ough training and more intelligent use of faculties, will be at the service of humanity. As we are now drawing energy from the air and the earth to do the work and carry the burdens of humanity, so some day we shall draw from the unused and ill-directed capacity of men a finer and greater efficiency. The end of life is not to toil like a slave, but to work like a free man, with a vision of what one means to do with one's life, with intelligence of method, with concentration of power.

## THE SOURCE OF MORAL AUTHORITY

A correspondent, on another page, gives to our readers his idea of the way in which the Moral Law was communicated to men. His view may be summarized in a sentence thus: God gave it to Adam, Adam gave it to Methuselah, Methuselah gave it to Noah, Noah gave it to Abraham, Abraham gave it to Moses, and Moses gave it to the rest of us. According to this view, we have to go back four thousand years to get the first publishing of the Law, and an indefinite number of years prior to that time to get the first giving of the Law. Our correspondent seems to think that this view gives the Law direct authority. We think it requires us to travel a long way back to get to the Law, and still further back to get to God.

We hold a very different view. We agree with the author of the Book of Deuteronomy:

> For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.
>
> It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
>
> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
>
> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Our correspondent goes not only across the sea to bring us the Law, but across many centuries. We believe that the Law is very nigh unto us—in the hearts of men, that they may do it.

The law of gravitation is written in the nature of material things. Isaac Newton did not give the law; he found it. The laws of health are written in man's constitution; they are not given by the treatise on physiology, they are simply interpreted by that treatise. The Moral Law is written in the constitution of man. Moses is not, properly speaking, a lawgiver; he is an interpreter of the law previously written, as Paul says, "in the hearts of men." When the Decalogue says, Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness against thy neighbor, it simply interprets the laws of the social order; it simply means that men are so constituted that if they are to live happily and peacefully together, they must obey these laws. Much as the doctor means when he says to his patient, You must not smoke, or, You must take more exercise; he means that you are so constituted that if you are to have a healthy life you must forego the smoking, and you must take up the exercise. The law, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, simply means: This is your constitution; you are made for love; not to love is to be unnatural; to love is to be in accordance with your own nature. You and God are made for one another; you have sprung from him; you can walk in fellowship with him; if you understand him aright and understand yourself aright, you will be knitted to him indissolubly by a great love.

We do not, therefore, go back four thousand years to Mount Sinai, nor, an indefinite number of years prior to Mount Sinai, to Adam. We do not go back at all. We look into our heart and our conscience, and we look into the hearts and consciences of our fellow-men, and we there see written in invisible ink—but ink that nothing can erase—the laws of right and wrong. The authority of that law is in the spirit of man because God is in the spirit of man, and the Bible is an authority because, and only because, it is an expression of the experiences of men who recognized this law and interpreted it; who saw this God, who is the Lawgiver, and were obedient to him, and loved him, and lived with him.

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# THE PASSING OF HUMPTY DUMPTY

## BY ERNEST HAMLIN ABBOTT

A few weeks ago Mr. Louis D. Brandeis startled the country by declaring at a hearing on railway rates before the Inter-State Commerce Commission that it would be possible for the railways of the country to make a saving estimated at a million dollars a day. Mr. Brandeis's statement was received with incredulity by many and with ridicule by some. A group of Western railways offered him any salary which he might name if he would undertake their management and bring about the saving which he had declared possible. Mr. Brandeis's assertion was so astounding that it sounded like the talk of a visionary with a patent panacea. But he based his assertion, not upon some quack nostrum, but upon scientific principles which he had seen applied in other industries with marvelous results. In the following article are set forth those principles of scientific management, and some of the benefits to the capitalist, the laborer, and the consumer which have actually been accomplished by their application.—THE EDITORS.

"But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected.

"When *I* use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you *can* make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

Alice was too much puzzled to say anything, so after a minute Humpty Dumpty began again. "They've a temper, some of them—particularly verbs, they're the proudest—adjectives you can do anything with, but not verbs. However, *I* can manage the whole lot of them! Impenetrability! That's what I say!"

"Would you tell me, please," said Alice, "what that means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I meant by 'impenetrability' that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

"That's a great deal to make one word mean," Alice said, in a thoughtful tone.

"When I make a word do a lot of work like that," said Humpty Dumpty, "I always pay it extra."

—*Through the Looking-Glass.*

HUMPTY DUMPTY was evidently a born manager.

Whether it is a football team or a college faculty, a shoe factory or a railway, a machine-shop or a hotel, every body of men engaged in a common task requires management. There are, however, two kinds of management, the old and the new. Humpty Dumpty would fit in well with the traditional methods and the traditional attitude adopted by many successful managers of the past.

In recent years, however, a number of concerns have abandoned the traditional methods and the traditional attitude. They have done so because, frankly, they have found that it has paid to do so. One concern in Philadelphia, for example, a company manufacturing machinery, was a few years ago struggling with an annual deficit. Now it is carrying on a business which is highly profitable. It has doubled its output. What has made the difference? It has not installed any new machinery, except for some minor changes. It has not enlarged its plant, except for devoting more floor area for storage. It has not increased its force of workmen; on the contrary, it is putting out its increased product with a force of men on the whole smaller than that which it formerly employed. It has not made its saving by reducing the wages of the men; on the contrary, it has increased those wages over the former scale by at least twenty-five to forty per cent. It has not brought this change about by dismissing its former employees and engaging a new and better lot of men; on the contrary, of its present force a large majority were in its employ at the time of its depression. It has not raised to the consumer the price of its product; on the contrary, it is charging less for its product than it formerly did. Other concerns, large and small, engaged in many kinds of productive activity, have similar stories to tell.

This is something that concerns us all. It is not merely of interest to those engaged in business. It is of concern to us whose financial operations seem to consist mainly in paying the butcher, the grocer, the tailor, and other creators of the cost of living. If there is any way by which production can be increased, so that there will be more flour, more clothes, more building materials, more of all sorts of



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necessities, and at the same time the great mass of the people who produce these things shall have more money to buy them with, we shall not be worried any longer by the rising cost of living. If at the same time a manufacturer can be surer of his profits, and the wage-earner finds his work less of a strain, we shall get our benefits at a cost to no class except those who thrive on trouble. If there is something that will bring us these benefits, we ought to know about it.

What has made this difference in the concerns to which I have referred has been simply a revolutionary change in management.

The problem of management is to secure the best results of the whole body by securing at once the efficiency of each individual and the working together of all the individuals with each other. Some men seem to be born managers. The traditional method by which those responsible for a concern attempt to make the management of that concern effective is to find one of these born managers and put him in authority, and to supply him with subordinate bosses who, like him, have, but in lesser degree, the managerial instinct.

Such men having been selected, they undertake to get the best possible work out of the workers. How they do this depends partly on the bosses and partly on the bossed. Some born managers have the power to drive, others have the power to lead. For a section gang on a railway a man is chosen as boss usually because he is a good driver. He walks around among the men and sees that they work with their picks and shovels about as well as they know how. In a force of workers who are of a higher type mentally, on the other hand, as, for example, in a machine-shop, the man who, while exercising authority, also encourages the workers to make suggestions and try to improve on familiar methods of work is regarded as especially fit for his task. If by intimidation or tact he prevents friction, or by an abundance of good fellowship in himself he spreads among the workers a spirit of co-operation, he is unusually successful.

There are certain constant difficulties thus encountered in the management of men. In the first place, efficiency depends so greatly upon the personal equation that a change from one manager to another is sometimes fatal. In the second place, there is a continual condition of unstable equilibrium because the natural interest of the worker is to do as little work as he can without losing his recompense or forfeiting advancement, while it is the natural interest of the management to get as much work as possible out of the workers without increasing their recompense or foregoing the chance, when it comes, of reducing it. In the third place, the workers, as a whole, know more about their work and the right way to do it than the manager does, and are therefore in a position to seem to be accomplishing more than they really are. In the fourth place, the manager has such a number of details to look after that when something of apparently minor importance goes wrong he cannot afford to give his time to attend to it, and the worker must deal with it as best he can, although it may involve some one else over whom he may have no authority or concerning whose work he has no knowledge. In such a case the manager is entirely right in ignoring a minor matter in order to give his attention to a more important matter, in spite of the fact that the total effect of all the minor defects may be greater than the total effect of all the greater defects.

To overcome these difficulties many devices have been proposed. Instead of paying workers so much a day, many concerns pay them according to the amount of work each does. If a worker does more than his fellow, he gets more. He gets so much for every ton of coal he shovels, or every piece he turns out at his machine, or every coat he finishes. This is Humpty Dumpty's method. This acts as an incentive to the worker to work as hard and as fast as he knows how. The workers in most industries, however, have come to the conclusion that this device is not for their benefit. It sets a pace that results in fatigue and in ultimate injury; and, moreover, it usually results in an ultimate reduction in wages, since the pacemaker tends to set the standard for a day's work, and everybody else finds that at the end of a day he has fallen behind, and, consequently, does not get even a

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day's wage. Then there are many devices for reports, for time-checks, for accounts of stock, for daily cash balances, for inspectors, and "spotters," and spies. These, however, all tend to bring into the open the latent hostility between the workers and the managers, and render ineffective every effort to utilize tact and encourage good fellowship. In some concerns, whose directors are far-sighted men, there are systems of profit-sharing. These, admirable as they are in enlisting the loyalty of men to the concern of which they are made partners, do not, however, remove the chief difficulties of management. All such devices—whether good or bad—are based on the assumption that the workers themselves know how to do their work in the best way, and that what is needed is an incentive to induce them to do their best.

It is as if in the human body the brain for the toe were in the toe, the brain for the elbow were in the elbow, the brain for the arm, the hand, the knee, were respectively in the arm, the hand, and the knee; and as if the duty of the brain in the skull were ended by giving directions to the different members as to what they should do, and trying to get them to think out for themselves how and when to do it. As a matter of fact, the human body (however it may be with the body of the jellyfish) is organized on a different principle. The brain for the toe, the elbow, the arm, the hand, the knee, is all in the skull, with subordinate nerve ganglia at various centers charged with the duty of carrying out its orders. Under this arrangement the toe, the elbow, the arm, and every other member of the body is relieved of the duty of trying to plan its own functions. If the toe encounters any trouble—too great cold, for instance—it is not left to find a remedy for itself; it at once notifies the brain, and the brain knows just what to do under the circumstances. In his way every member of the body has the planning department of the body at its instant service. The one brain is the servant of all. Under this arrangement the feet of the runner, the arm of the baseball pitcher, the fingers of the artist or the pianist, the throat of the orator or the singer, become highly skilled. If some organ of the body gets out of order, all the members, of course, suffer; but the planning department immediately gives the matter its attention, and, if it cannot restore normal conditions, it calls in an expert. The responsibility is concentrated where the knowledge is.

That, in brief, is the difference between Humpty Dumpty management and scientific management.

Let us see what this difference means when applied to a machine-shop. Here, let us say, is a factory which makes cylinders of all kinds. Under Humpty Dumpty management, the order goes forth from the president's office that a dozen cylinders of a certain size are to be manufactured. The foremen announce the order, and the mechanics go after the tools and the material. Then the foremen and the mechanics stand around in groups, and with measures and dividers decide what size the different parts shall be, what holes shall be bored, and what bolts shall be used. Each mechanic is encouraged to make suggestions; and every one who shows ingenuity is rewarded in some way. Finally, when, after much discussion and interchange of opinion based on experience, a design or set of designs is decided upon, the work begins. Each mechanic decides how to set his lathe, what feed to use, and on what cone he shall slide the belt. All set to work. Over each group of mechanics is a boss who watches them to see that no one shirks. He has watched men before, and has an idea as to what constitutes a day's work. If the men do not work as fast as he thinks they ought, he calls them to account, and threatens discipline.

No shop is managed exactly on that plan, because no one really believes thoroughly in Humpty Dumpty management. Practically every shop has a designing-room. Why? Because it is perfectly plain that highly trained mechanical engineers know more about the designing of machines than mechanics do. So every shop has at least a rudimentary planning department. This department plans exactly *what* shall be made. The plans are based on the results of scientific experiment. A vast amount of time has been spent in testing the strength of metals, in calculating the effect of strains, in watching the results of chemical combinations. From

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the information thus gained in the laboratory certain laws have been discovered. So when a machine is to be manufactured, designing engineers, who understand these laws, make plans of the machine. But, it may be objected, these designing engineers have to be paid much higher wages than mechanics. Of course; but the cost of employing these highly trained men is more than offset by the saving that is consequent upon having the designs properly made. So every machine-shop devotes valuable space and a good deal of money to what is not directly productive work. In that part of manufacture, therefore, which determines what shall be made, management is now almost universally scientific.

This, however, is the lesser part of management. The greater part of the management of a shop has to do, not with the "what," but with the "how." Under scientific management, the designing-room, which now plans the "what," is expanded into a Planning Department which plans not only the "what" but also the "how." In a big contracting business or in the financial management of a university the planning department would be different in form but not different in principle, so far as the "how" is concerned. Most concerns are managed according to the methods of Humpty Dumpty. In most machine-shops, after the designs are drawn and the duplicates are sent out to the shop, the methods of work are left to the initiative and ingenuity of the workmen. The reason for this is simple: there is no one in the shop who knows better than the workman how the work should be done.

Before, then, a machine-shop can put its brains completely in its head, where they belong, it must collect its brains. It now has brains for the determination of what shall be made; it must now develop brains for the determination of how it shall be made. And the methods in this case are the same as in the other—the methods of the scientific laboratory. In other words, if management is to be really scientific, it must adopt other than traditional ways of securing knowledge about methods of work. At present a man is a mechanic by virtue of having picked up his knowledge from another mechanic who has picked up his knowledge in turn from still another mechanic. So with the bricklayer, the typesetter, the weaver, the shoveler. In each case the man with a trade has acquired by word of mouth and by watching others at work the accumulated experience of the workmen of that trade. So long as this is the only knowledge that exists in a shop, a planning department for methods of work is useless. No foreman, no superintendent, can pick up more knowledge about the trades he is supervising than can all the workmen under him; and unless he knows more than his subordinates he cannot direct them how to work. And yet to-day there are machine-shops in which not only the designs for the machines to be made are minutely drawn, but the plans for the way in which those machines shall be made are drawn and written down with even greater minuteness. How has this been brought about?

Two simple instances may make this clear. For hundreds of years the art of bricklaying has been practically stationary. Men to-day lay bricks in much the same fashion as they did when the Assyrian Empire flourished. A few years ago Mr. Frank B. Gilbreth, a contractor, who had become interested in the experiments which Mr. F. W. Taylor had conducted in the art of cutting metals, decided to make some experiments in bricklaying. He analyzed the motions of the bricklayer by going through them himself with the aid of his wife. The first thing he discovered was that every time a bricklayer stooped down to pick up a brick he lifted about a hundred and ten pounds. The upper part of a man's body weighs somewhat more than a hundred pounds; and in order to pick up a five-pound brick he had to lift the weight of his body too. Not much of the wasted effort was saved if he picked up two bricks. He at once concluded that immense effort would be saved if the bricklayer did not have to stoop at all. The next thing he discovered was that the bricklayer used up time and effort in turning the brick around in his hand until he got it in the correct position (for a brick has a top and a bottom), and he concluded that the brick should be delivered to the bricklayer right side up. Then he discovered that the

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bricklayer used up time and effort in tapping the brick to see whether it was sound. He concluded that only sound brick should be delivered to the bricklayer. So by analysis he discovered that in bricklaying there were two distinct sets of motions: on the one hand useful and useless, and on the other agreeable and disagreeable. By study of the subject he so eliminated the useless and the disagreeable motions as to reduce the total number from eighteen to five. As a consequence, in spite of the incidental cost involved in making some change in apparatus (a moving scaffold, for example, on which bricks could be delivered at the right height), in employing some extra helpers for sorting the brick, and the like, he increased the output from something like a thousand brick a day per man to about twenty-seven hundred. This increase in output enabled him to promise every workman who followed his directions a great increase in pay. On the other hand, the workmen, so far from being "speeded up," were actually enabled to do their work with less fatigue.

Another example is still more striking. No work seems more simple, more unlikely to be subject to scientific study, than the art of carrying pig iron. This, however, has been subjected to the most careful scientific study. Men at Bethlehem, Pennsylvania, were loading pig iron on cars at the rate of about twelve tons a day. Certain pig-handlers were given extra wages for doing this work under special direction. An attempt was made to ascertain the relation between the amount of horse-power which each man exerted and the fatigue he incurred. Long-continued experiment furnished a vast amount of information, but, apparently, no law. Finally, Mr. F. W. Taylor, who was conducting the experiments, handed the data over to an associate who was apt at mathematical problems. Very soon he reported that he had discovered the law—that fatigue varied in proportion to a certain relation between the amount of load and the periods of rest. For example, a man carrying a ninety-two-pound pig had, in order to avoid fatigue, to be at rest fifty-eight per cent of the time. The discovery of this law involved a great amount of data, including certain physiological facts concerning the poisonous effects of waste tissue upon the blood, and difficult mathematical formulæ, including the plotting of curves. As a result, the pig-handlers were directed exactly how to lift and carry their loads and when to rest, and the amount of pig iron handled by each man every day increased from twelve and a half tons to forty-seven. Of course the men received a great advance in wages.

Now, neither the bricklayer nor the pig-handler, even with the greatest amount of ingenuity, could have made such improvement in methods. The bricklayer could not, because he had no authority to say how the bricks should be delivered to him, even if by chance he had discovered that such a method of delivery would have been better; and the pig-handler could not, because such scientific study as was necessary for the discovery was altogether beyond his mental resources, as it would be beyond mine or those of most of my readers.

Similarly, scientific experiments have laid bare a world of knowledge regarding the art of cutting metals. I cannot here relate the story, which Mr. Taylor has told me, of his interesting study of this subject that has been continued for a period of twenty-six years at a cost of two hundred thousand dollars—a study which has resulted in the construction of a simple slide rule by which any workman can set a lathe to the best advantage. No mechanic, however skilled, could possibly attain by experience any such knowledge.

Similar study has been applied to scores of industries, and has resulted in the discovery of methods of work that enormously increase production. Indeed, the result has proved as revolutionary in increasing output as the introduction of machinery was.

When the management of a concern has such knowledge, scientifically acquired, at its command, it is in a position to transfer its brains to its head—that is, to create a planning department.

Yet one may plan and plan and still get nothing done. Men are not automatons. They will not, of themselves, follow plans that are offered to them. Indeed, they naturally resent any suggestion that some one else knows more than they do about their own business. It is evident,

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then, that scientific management consists in something more than the scientific study of operations and the establishment of a planning department. Something must be done to make it apparent to the workers that it is to their interest to acquiesce in the change. What is that something?

It must be an assurance, in a tangible and permanent form presented automatically to each worker, first, that the instructions he receives are within his capacity, and, second, that if he follows those instructions he will receive his share of the increased product. In most cases that have come to my knowledge this assurance has been given by a stipulation that a bonus shall be received by every worker who attains a definitely set standard. When a scientific study of operations has been made, such a standard is perfectly ascertainable. For example, a minute analysis of such a delicate operation as laying gold-leaf on a bookbinding has shown just what are the factors in the operation. Each modification of the operation is simply a rearrangement of those known factors; and as the time consumed by each factor is known, a simple sum in addition will tell what time is needed for the whole operation. When a percentage (also scientifically determined) is added as a margin, the standard is set. If there is doubt in the mind of the worker, the foreman explains just what the operations are, and, if necessary, performs them in the given time. The bonus for reaching this standard is an addition to the regular wages or salary. For each foreman a bonus is given for each bonus earned by a subordinate. If the worker fails at any time to earn a bonus, there must be a definitely ascertainable reason for it. If it is the fault or defect of the worker, the boss or foreman is at once as interested as the worker is to see that the fault or defect is remedied; if it exists elsewhere, both are at once interested to see that the reason is discovered. If the preliminary study on which the standard is based has been properly done, there is in addition to the bonus a reward in greater ease of work, release from distraction and confusion, and consequent freedom from fatigue.

It thus appears that through scientific management greater profits are secured through an increase in wages. Or, to put it conversely, an increase of wages is secured through greater profits. Under the traditional methods there was supposed to be a predetermined amount to be divided between the employer and employee. If the employer got an increased share, the employee found his share diminished; and *vice versa*. In other words, the relation between employer and employee was on a war basis. Of course the employees combined in self-defense; of course they insisted on collective bargaining, and they were right in doing so; of course when they found the employer weak they struck or gained their ends by threatening to strike. On the other hand, of course the managers, being responsible for dividends, did what they could to keep wages down, and, when they could not do that, tried to raise the price of their product to the consumer. With the introduction of scientific management, on the other hand, the relation between employer and employee is transformed. Their interests become identical. And their interests are likewise the same as the interest of the consumer. All are interested in the reduction of cost; and all share the benefit. It is impossible to put scientific management into operation until this is recognized. It is the essence of scientific management to see that the benefits are fairly distributed. In fact, the distribution of these benefits becomes of itself a means of production.

More than that, the employee finds congenial work. If for reason of unfitness he cannot reach the standard scientifically determined, he becomes a subject for study by the management, and, if he has ability in any direction, he is soon assigned to work that he can do. For example, among the men who had been handling pig iron at Bethlehem, seven out of eight had not the strength or the stolid temperament that fitted them to reach the standard set. They were assigned to other work, and many of them were soon earning higher wages than they could have earned by handling pig iron. The very process which revealed their unfitness for the lower kind of labor revealed qualities that fitted them for a higher kind of labor. Moreover, those

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who show proficiency in their tasks are by that very fact started on the road to promotion. The machinist who is especially skillful at the lathe is soon chosen to be one of the bosses; for under scientific management the boss is not chosen because he is a driver, but because he is so adept that he can become a teacher of others. In one machine-shop I noticed a young man, scarcely more than a boy, at work at a desk in the planning department. "What is he doing?" I inquired. "He is selecting the tools to be used by the mechanics," was the answer. "What, that boy!" "Yes." "But I should think he ought to have expert knowledge of the tools and experience in the use of them." "He has. That is why he is in the planning department. He started in as an apprentice; he showed aptitude; he quickly became a regular mechanic; and in his work he showed such skill that he was put at work on his present job." Scientific management thus necessarily involves the scientific selection of the workman.

This instance of the boy in the planning department illustrates another feature of scientific management. I mean what is called functional foremanship. It is necessary that the boss should know more than the workman, and the foreman should know more than the boss. But no one man can have a specialist's knowledge in all departments of work. Consequently the work of the bosses is apportioned according to functions. One boss has charge of the preparation of the work—the collection of the tools and the material. He may be called the gang boss. Another has charge of the setting of the machines, so that they will work most efficiently. He may be called the speed boss. Another has charge of the order in which the work is done. He is called the route boss. Another has charge of the instruction cards, another of the motions that the workers should use to do their work most quickly and easily, another of the discipline. Each has his own function.

This arrangement of functional foremanship is not new; it has long been applied to the coaching of football teams. In every large university there are coaches (foremen) for the end rushers, coaches for the quarter-back, coaches for the center, and so on for each position—and even coaches for punting and drop kicking. Each of these coaches is selected because he knows more than any one else available concerning some particular feature of the game. Functional foremanship is new only in industry. We are much more scientific in our sports than in our serious work. Motion study had been long a commonplace in golf before it was applied to bricklaying; and functional foremanship has long been the rule in the coaching of football and baseball teams.

Every worker has therefore at his service a specialist who knows more about certain elements of the task than the worker does himself—a coach, or, if you will, a teacher. This specialist or coach or teacher not only has special knowledge—which, instead of being guesswork or hearsay or tradition, is, in fact, the product of scientific investigation—but also is concerned to put this knowledge to the worker's use, for he succeeds only in proportion as his subordinates succeed. In consequence, the worker, so far from regarding the boss as a taskmaster to evade and outwit, looks to the boss as an aid. In consequence, likewise, the officers higher in authority are relieved from de tail by the functional foremen, and are free to give their thought to the decision of special questions—such as those raised by emergencies. For example, a certain weaver at a loom finds that he is unable to do the work in accordance with his instructions. He at once calls upon the boss for an explanation. The boss comes, watches the operation, and sees that the weaver is making two unnecessary motions in each operation; does the work at the loom—as the professional golfer swings the club to show the duffer the proper form—and thus eliminates the trouble. Or, again, after watching the operation, the boss discovers that the worker is following instructions, but that the material is not what was intended for that particular piece of work. He immediately calls the attention of the proper authority to the fact. The planning department at once sends word to the vice-president that the concern from which the material was ordered has made

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a mistake, and asks for a decision as to whether the work shall be continued with the necessary revision as to standards of work, or whether the work on that particular product shall be discontinued until the proper material is received. Here is an emergency. The fact that the management is based on scientific principles allows that emergency to be promptly recognized and promptly met. Thus every one in the organization is acting in accord with every one else. The high-priced man is doing high-priced work; the low-priced man is doing low-priced work; and the low-priced man has every fair chance to become, through achievement, a high-priced man.

I cannot expect within the limits of such an article as this even to indicate all that is involved in scientific management. I hope, however, that I have made it clear that scientific management is not the adoption of certain devices—such as the bonus for special piece-work; that it is not mere systematization; but that it is the acceptance of certain fundamental principles. It requires a new attitude toward organized action, particularly in industry. It is a form of co-operation practically applied.

For that very reason it is at first opposed both by managers and by wage-earners. The opposition from wage-earners is due to the fact that industry is now on a war basis, labor unions are war organizations, and anything that tends to individualize labor is regarded by wage-earners as a weakening of their side. In this the wage-earners are entirely right *as long as the war basis is maintained.* So long as wage-earners feel that the managers are representatives of rival claimants to a common fund, so long they will regard the individualization of the laborer as a device to cheat them out of their share. They must first be convinced that the war basis has been abandoned. In this they will act slowly. The opposition from managers is due likewise to this deep-seated acceptance of the war basis as permanent. It is also due to the fact that under scientific management the responsibility of the manager is greatly increased, and men are instinctively disinclined to accept greater responsibility. Scientific management, therefore, spreads slowly.

It is retarded, moreover, by certain misconceptions. Some men, whose attention is held by some device in use under scientific management, and recognizing it as familiar, jump to the conclusion that they have it already in their business, when, as a matter of fact, they do not even understand, much less accept, its principles. Others, ignoring the fact that science is no respecter of industries, complacently declare that it will not work in their particular business. Others, recognizing the patent evils of ordinary piece-work, object to it as "speeding up" workers, overlooking the fact that one of its prime objects is to relieve the worker of the strain and fatigue that arise from the attempt to secure speed by merely redoubling effort. Others object that it is mere theory, oblivious of the fact that it is in operation in a wide variety of industries. Others suspect it as a "panacea," while perfectly willing to recognize in another sphere, that of medicine and surgery, science to be the mortal enemy of all "panaceas." Others criticise it as a narrowing process, failing to realize that a man is narrowed not by his field of labor but by drudgery in any field. Others oppose it on the ground that it kills initiative in men, forgetting that the application of science is everywhere a provocative of the true spirit of initiative.

Some of the advocates of scientific management have, in their enthusiasm, made the mistake that is often made on behalf of science—the mistake of imagining that science can tell all secrets. No science has revealed the secret of Beethoven's music, or Shakespeare's dramas, or the Cathedral at Rheims. No science can produce beautiful pictures, or instill into the minds of undergraduates the love of letters. No excess of zeal, however, on the part of any advocate should distract the minds of thinking people from the fact that, wherever men work together under direction, scientific management can increase their product, reduce needless effort, and make at least an approximation to a fair division of the fruits of their toil. In most cases it has multiplied the output by two or three, has supplanted a deficit with a good net income, and, in many instances, at the same time has

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reduced the price of the product to the consumer.

There is no reason why scientific management should not be applied equally well to a private corporation, to a co-operative, profit-sharing concern, and to such a socialistic institution as the Post-Office. To the question whether the tool-users shall be the tool-owners or not, scientific management has nothing to say. As a matter of fact, with industrial conditions as they are at present, it has been proved that under scientific management it is better for all tools (small tools as well as machinery) in the same concern to be under one control, and that virtually means under one ownership. This might be the joint ownership of capitalist and workers. If the machinery belongs to a corporation or a firm, the small tools should not be left to the ownership of the workmen, but should be a part of the concern's equipment. If the machinery is collectively owned, so should be the small tools. The one thing essential, however, is that the management should have the authority to apply to the selection of the tools the same scientific process that they should apply to all other elements in the direction of the industry.

From what I have said I hope it is clear that scientific management involves the acceptance of the following four principles: First, the planning department, with its various functions assigned to different agents, should be in full control of every part of the organism, determining exactly, and ordering by means of drafted directions, not only what the product shall be, but how the processes shall be carried on. Second, to this end, the planning department must adhere to the laws of science (the science of the laboratory) in studying and deciding upon all the elements in the common enterprise, including in these elements not only things and their properties but also men and their ways. Third, necessarily, therefore, the planning department must abandon the practice of classifying men according to the labels they wear, and instead must proceed scientifically in the selection of the workers and in the assignment of them to their tasks. Fourth, the planning department must adopt such a system of distributing responsibility and compensation as will make authority coincident with knowledge and apportion reward according to service rendered.[1] Whatever management is based on these four principles may fairly be called scientific. It is of minor consequence what devices or what system it adopts to make those principles effective.

As has been said, scientific management cannot be "bought and delivered in a box;" but when it is once installed, it will bring results that cannot be achieved by a merely born manager. If a man wants to practice medicine, it is well if he is a "born doctor," but nowadays it is not sufficient; it is not even necessary. So it will some day be with the manager. It is my conviction that Humpty Dumpty will have a great fall.

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[1] I have here set down these principles in the order in which I have developed them in the course of the discussion. Mr. F. W. Taylor, the acknowledged chief authority on the subject of scientific management, puts them in a different order and in different terms, as follows:

"1st. The development of a science in place of 'rule of thumb' for each *element* of the work.

"2d. The scientific selection and training of the workman.

"3d. The bringing of science and the scientifically trained workman together, through the co-operation of the management with the man.

"4th. An almost equal division of the work and the responsibility between the management and the workmen, the management taking over all work for which they are better fitted than the workmen, while in the past almost all of the work, and the greater part of the responsibility, were thrown upon the workmen."

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# THE INDIAN AND THE MORAL CODE

## BY CHARLES A. EASTMAN[1]

LONG before I ever heard of Christ or saw a white man I had learned from an untutored woman the essence of morality. With the help of dear Nature herself, she taught me things simple but of mighty import. I knew God. I perceived what goodness is. I saw and loved what is really beautiful. Civilization has not taught me anything better.

As a child I understood how to give; I have forgotten that grace since I became civilized. I lived the natural life, whereas I now live the artificial. Any pretty pebble was valuable to me then, every growing tree an object of reverence. Now I worship with the white man before a painted landscape whose value is estimated in dollars. Thus the Indian is reconstructed, as the natural rocks are ground to powder and made into artificial blocks which may be built into the walls of modern society.

The first American mingled with his pride a singular humility. Spiritual arrogance was foreign to his nature and teaching. He has never claimed that the power of articulate speech was proof of superiority over the dumb creation; on the other hand, it is to him a perilous gift. He believes profoundly in silence—the sign of a perfect equilibrium. Silence is the absolute poise or balance of body, mind, and spirit. The man who preserves his selfhood ever calm and unshaken by the storms of existence—not a leaf, as it were, astir on the tree, not a ripple upon the shining pool—his, in the mind of the savage sage, is the ideal attitude and conduct of life.

If you ask him, "What is silence?" he will answer, "It is the Great Mystery. The holy silence is His voice." If you ask, "What are the fruits of silence?" he will say, "They are self-control, true courage or endurance, patience, dignity, and reverence. Silence is the cornerstone of character."

"Guard your tongue in youth," said the old chief Wabashaw, "and in age you may mature a thought which will be of service to your people."

The moment that man conceived of a perfect body, supple, symmetrical, graceful, and enduring, in that moment he had laid the foundation of a moral life. No man can hope to maintain such a temple of the spirit beyond the period of adolescence unless he is able to curb his indulgence in the pleasures of the senses. Upon this truth the Indian built a rigid system of physical training, a social and moral code that was the law of his life.

There was aroused in him as a child a high ideal of manly strength and beauty, the attainment of which must depend upon strict temperance in eating and in the sexual relation, together with severe and persistent exercise. He desired to be a worthy link in the generations, and that he might not destroy by his weakness that vigor and purity of blood which had been achieved at the cost of much self-denial by a long line of ancestors.

He was required to fast from time to time for short periods, and to work off his superfluous energy by means of hard running, swimming, and the vapor bath.

Personal modesty was early cultivated as a safeguard, together with a strong self-respect and pride of family and race. This was accomplished in part by keeping the child ever before the public eye, from his birth onward. His entrance into the world, especially in the case of the first-born, was often publicly announced by the herald, accompanied by a distribution of presents to the old and needy. The same thing occurred when he took his first step, when his ears were pierced, and when he shot his first game, so that his childish exploits and progress were known to the whole clan as to a larger family, and he grew into manhood with the saving sense of a reputation to sustain.

The youth was encouraged to enlist early in the public service, and to develop a wholesome ambition for the honors of a leader and feast-maker, which can never be his unless he is truthful and generous, as well as brave, and ever mindful of his

[1] As many of our readers know, Dr. Eastman is a Sioux Indian; his tribal name is Ohiyesa.—THE EDITORS.



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personal chastity and honor. There were many ceremonial customs which had a distinct moral influence; the woman was rigidly secluded at certain periods, and the young husband was forbidden to approach his own wife when preparing for war or for any religious event. The public or tribal position of the Indian is entirely dependent upon his private virtue, and he is never permitted to forget that he does not live to himself alone, but to his tribe and his clan. Thus habits of perfect self-control were early established, and there were no unnatural conditions or complex temptations to beset him, until he was met and overthrown by a stronger race.

To keep the young men and young women strictly to their honor, there were observed among us, within my own recollection, certain annual ceremonies of a semi-religious nature. One of the most impressive of these was the sacred "Feast of Virgins," which, when given for the first time, was equivalent to a public announcement of a young girl's arrival at a marriageable age. The herald, making the rounds of the teepee village, would publish the feast something after this fashion:

"Pretty Weasel-woman, the daughter of Brave Bear, will kindle her first maidens' fire to-morrow. All ye who have never yielded to the pleading of man, who have not destroyed your innocency, you alone are invited to proclaim anew before the Sun and the Earth, before your companions and in the sight of the Great Mystery, the chastity and purity of your maidenhood. Come ye, all who have not known man!"

The whole village was at once aroused to the interest of the coming event, which was considered next to the Sun Dance and the Grand Medicine Dance in public importance. It always took place in midsummer, when a number of different clans were gathered together for the summer festivities, and was held in the center of the great circular encampment.

Here two circles were described, one within the other, about a rudely heart-shaped rock which was touched with red paint, and upon either side of the rock there were thrust into the ground a knife and two arrows. The inner circle was for the maidens, and the outer one for their grandmothers or chaperons, who were supposed to have passed the climacteric. Upon the outskirts of the feast there was a great public gathering, in which order was kept by certain warriors of highest reputation. Any man among the spectators might approach and challenge any young woman whom he knew to be unworthy; but if the accuser failed to prove his charge, the warriors were accustomed to punish him severely.

Each girl in turn approached the sacred rock and laid her hand upon it with all solemnity. This was her religious declaration of her purity, her vow to remain so until her marriage. If she should ever violate the maidens' oath, then welcome that keen knife and those sharp arrows!

Our maidens were ambitious to attend a number of these feasts before marriage; and it sometimes happened that a girl was compelled to give one on account of gossip about her conduct. Then it was in the nature of a challenge to the scandal-mongers to prove their words. A similar feast was sometimes made by the young men, for whom the rules were even more strict, since no young man might attend this feast who had so much as spoken of love to a maiden. It was considered a high honor among us to have won some distinction in war and the chase, and, above all, to have been invited to a seat in the council, before one had "spoken" to any girl save his own sister.

It was our belief that the love of possessions is a weakness to be overcome. Its appeal is to the material part, and, if allowed its way, it will in time disturb the spiritual balance of the man. Therefore the child must early learn the beauty of generosity. He is taught to give what he prizes most, and that he may taste the happiness of giving, he is made at an early age the family almoner. If a child is inclined to be grasping, or to cling to any of his little possessions, legends are related to him telling of the contempt and disgrace that fall upon the ungenerous and mean man.

Public giving is a part of every important ceremony. It properly belongs to the celebration of birth, marriage, and death, and whenever it is desired to do special honor to any person or event.

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Upon such occasions it is common to give to the point of utter impoverishment. The Indian in his simplicity literally gives away all that he has to relatives, to guests of another tribe or clan, but, above all, to the poor and the aged, from whom he can hope for no return. Finally, the gift to the "Great Mystery," the religious offering, may be of little value in itself, but to the giver's own thought it should carry the meaning and reward of true sacrifice.

Orphans and the aged are invariably cared for, not only by their next of kin, but by the whole clan. It is the loving parent's pride to have his daughters visit the unfortunate and the helpless, carry them food, comb their hair, and mend their garments. The name "Wenonah," or Eldest Daughter, distinctly implies all this, and a girl who failed in her charitable duties was held to be unworthy of the name.

The man who is a skillful hunter, and whose wife is alive to her opportunities, makes many feasts, to which he is careful to invite the older men of his clan, recognizing that they have outlived their period of greatest activity, and now love nothing so well as to eat in good company and to live over the past. The old men, for their part, do their best to requite his liberality with a little speech, in which they are apt to relate the brave and generous deeds of their host's ancestors, finally congratulating him upon being a worthy successor of an honorable line. Thus his reputation is won as a hunter and a feast-maker, and almost as famous in his way as the great warrior is he who has a recognized name and standing as a "man of peace."

The true Indian sets no price upon either his property or his labor. His generosity is limited only by his strength and ability. He regards it as an honor to be selected for a difficult or dangerous service, and would think it shame to ask for any reward, saying rather, "Let him whom I serve express his thanks according to his own bringing up and his sense of honor."

Nevertheless, he recognizes rights in property. To steal from one of his own tribe would be indeed a disgrace, and, if discovered, the name of "Mamanon," or Thief, is fixed upon him forever as an unalterable stigma. The only exception to the rule is in the case of food, which is always free to the hungry if there is none by to offer it. Other protection than the moral law there could not be in an Indian community, where there were neither locks nor doors, and where everything was open and of easy access to all comers.

The property of the enemy is spoil of war, and it is always allowable to confiscate it if possible. However, in the old days there was not much plunder. Before the coming of the white man there was, in fact, little temptation or opportunity to despoil the enemy; but in modern times the practice of "stealing horses" from hostile tribes has become common, and is thought far from dishonorable.

Warfare we regarded as an institution of the "Great Mystery"—an organized tournament or trial of courage and skill, with elaborate rules and "counts" for the coveted honor of the eagle feather. It was held to develop the quality of manliness, and its motive was chivalric or patriotic, but never the desire for territorial aggrandizement or the overthrow of a brother nation. It was common in early times for a battle or skirmish to last all day, with great display of daring and horsemanship, but with scarcely more killed and wounded than may be carried from the field during a university game of football.

The slayer of a man in battle was supposed to mourn for thirty days, blackening his face and loosening his hair according to the custom. He, of course, considered it no sin to take the life of an enemy, and this ceremonial mourning was a sign of reverence for the departed spirit. The killing in war of non-combatants, as women and children, is partly explained by the fact that in savage life the woman without husband or protector is in pitiable case, and it was supposed that the spirit of the warrior would be better content if no widow and orphans were left to suffer want as well as to weep.

A scalp might originally be taken by the leader of the war-party only, and at that period no other mutilation was practiced. It was a small lock not more than two inches square, which was carried only during the thirty days' celebration of a

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victory, and afterward given religious burial. Wanton cruelties and the more barbarous customs of war were greatly intensified with the coming of the white man, who brought with him fiery liquor and deadly weapons, aroused the Indian's worst passions, provoked in him revenge and cupidity, and even offered bounties for the scalps of innocent men, women, and children.

Murder within the tribe was a grave offense, to be atoned for as the council might decree, and it often happened that the slayer was called upon to pay the penalty with his own life. He made no attempt to escape or to evade justice. That the crime was committed in the depths of the forest or at dead of night, witnessed by no human eye, made no difference to his mind. He was thoroughly convinced that all is known to the "Great Mystery," and hence did not hesitate to give himself up, to stand his trial by the old and wise men of the victim's clan. His own family and clan might by no means attempt to excuse or to defend him, but his judges took all the known circumstances into consideration, and if it appeared that he slew in self-defense, or that the provocation was severe, he might be set free after a thirty days' period of mourning in solitude. Otherwise the murdered man's next of kin were authorized to take his life; and if they refrained from doing so, as often happened, he remained an outcast from the clan. A willful murder was a rare occurrence before the days of whisky and drunken rows, for we were not a violent or a quarrelsome people.

It is well remembered that Crow Dog, who killed the Sioux chief Spotted Tail in 1881, calmly surrendered himself and was tried and convicted by the courts in South Dakota. After his conviction he was permitted remarkable liberty in prison, such as perhaps no white man has ever received when under sentence of death.

The cause of his act was a solemn commission received from his people, nearly thirty years earlier, at the time that Spotted Tail usurped the chieftainship by the aid of the military, whom he had supported. Crow Dog was under a vow to slay the chief in case he ever betrayed or disgraced the name of the Brulé Sioux. There is no doubt that Spotted Tail had committed crimes both public and private, having been guilty of misuse of office as well as of gross offenses against morality, and therefore his death was not a matter of private vengeance, but of national retribution.

A few days before Crow Dog was to be executed he asked permission to visit his home and say farewell to his wife and twin boys, then nine or ten years old. Strange to say, the request was granted, and the condemned man sent home under escort of the deputy sheriff, who remained at the Indian Agency, merely telling his prisoner to report there on the following day. When he did not appear at the time set, the sheriff despatched the Indian police after him. They did not find him, and his wife simply said that Crow Dog had desired to ride alone to the prison, and would reach there on the day appointed. All doubt was removed next day by a telegram from Rapid City, two hundred miles distant, saying, "Crow Dog has just reported here."

The incident drew public attention to the Indian murderer, with the unexpected result that the case was reopened, and Crow Dog acquitted. He still lives, a well-preserved man of about seventy-five years, and is much respected among his own people.

It is said that in the very early days lying was a capital offense among us. Believing that the deliberate liar is capable of committing any crime behind the screen of cowardly untruth and double dealing, the destroyer of mutual confidence was summarily put to death, that the evil might go no further.

Even the worst enemies of the Indian, those who accuse him of treachery, bloodthirstiness, cruelty, and lust, have not denied his courage, but in their minds it is a courage that is ignorant, brutal, and fantastic. His own conception of bravery makes of it a high moral virtue, for to him it consists not so much in aggressive self-assertion as in absolute self-control. The truly brave man, we contend, yields neither to fear nor anger, desire nor agony; he is at all times master of himself; his courage rises to the heights of chivalry, patriotism, and real heroism.

"Let neither cold, hunger, nor pain,

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nor the fear of them, neither the bristling teeth of danger nor the very jaws of death itself, prevent you from doing a good deed," said an old chief to a scout who was about to seek the buffalo in mid-winter for the relief of a starving people. This was his childlike conception of courage.

# THREE-CENT LUNCHEONS FOR SCHOOL-CHILDREN

## BY OLIVIA HOWARD DUNBAR

A LONG-DEBATED issue was settled at a meeting of the Board of Education of New York City held on November 23, 1910, when the plan of furnishing three-cent luncheons to the public school children of New York was officially declared successful. At this meeting it was voted that the equipment for cooking and serving luncheons be installed in three additional school buildings —School 107, at 272 West Tenth Street; School 92, at Broome and Ridge Streets; and School 120, at 187 Broome Street. The system was already in working order in School 21, in Mott Street. Without doubt it will now be indefinitely extended.

Behind this victory lie two years of hard work and thorough experimentation. Because it is well managed, the scheme appears to be a simple one; but it has been elaborately worked out, and rests upon an unusually solid foundation of common sense and experience. Furthermore, it is the achievement of one able and disinterested woman, Miss Mabel Kittredge, who is already well known through her Association of Practical Housekeeping Centers, with its "model flats," or tenement-house object-lessons, and who in this later enterprise has been faithfully assisted by Mrs. Ernest Poole, wife of the writer and sociologist, and by Mrs. Benjamin Whittaker. These three women now comprise the New York School Lunch Committee, of which Miss Kittredge is Chairman.

Everybody can grasp the fact that a school-child, especially one that is already under-nourished, needs a midday meal. But not everybody knows that there are comparatively few children who can take for granted the daily supplying of this need; only that small percentage, in fact, who come from comfortable, well-ordered homes. A table spread with a substantial luncheon does not automatically appear at a stated time in the homes of the poor, even when the mothers spend their days at home; and however the well-fed citizen may picture it, this pleasant miracle is still less likely to occur in the many homes where both parents are engaged in outside employment. There are therefore thousands of children who can at the utmost gain nothing but dubious scraps by going to their homes at midday. If, on the other hand, they are supplied by their parents with a few pennies to buy food for themselves at noon, their purchase is practically sure to include rankly unwholesome pastry, tea, coffee, or something worse than these.

But the primary need of a child is to be physically nourished, and a teacher who knows that his pupil is hungry must have very little heart for enforcing mental discipline. Many teachers have, of course, felt this and expressed it, with the result that the proposition to supply school-children with free luncheons was several years ago repeatedly brought up for discussion. It was decided, however, that to furnish food where it was not asked for was not a legitimate municipal function. The old cry of pauperizing the poor was sounded. And officially the matter dropped.

Then Miss Mabel Kittredge, made confident by her long experience in practical domestic economy, petitioned the Board of Education to allow her to try an experiment in one school building. The privi-

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lege being granted, Miss Kittredge looked over the facilities for her plan offered by school No. 51, on West Forty-fourth Street, between Tenth and Eleventh Avenues, and made exceedingly careful calculations. The building already contained a small and rather rude kitchen and a range where luncheons were daily prepared for the teachers in the building. It also contained an Assembly Hall, a room large enough to seat two hundred children. Being allowed the use of these rooms, two women were hired to do the actual cooking, under careful, even mathematical direction, and it was made known among the two thousand children in the building that hot midday luncheons were to be on sale at prices ranging from three to five cents. Miss Kittredge already familiarly knew the class of children with whom she would have mostly to deal, and the homes they would come from. She foresaw the unexpressed conservatism and suspicion that would have to be combated. On the other hand, she assumed that neither parents, teachers, nor onlooking sociologists could formulate any real objection to the children's spending their lunch pennies for a wholesome meal instead of an unwholesome one. It remained, of course, a matter of chance whether the boys and girls themselves would make the sensible choice, whether any considerable number of them could be reclaimed from their habitual dietary vagaries.

But, drawn either by curiosity or by the smell of hot soup, the children did come to be fed. Scarcely a hundred lunch-tickets —mostly the three-cent kind—were presented at first, but it wasn't very long before there were two hundred. The patronage was uniformly hungry, but almost uniformly obliged to restrict its outlay. So the first change in plan was to drop the four and five cent luncheons as being too extravagant for the juvenile purse and to re-establish the meals on an invariable three-cent basis. It was found that the average child can spend this sum. And consider for a moment what, under Miss Kittredge's arrangement, he obtains with it.

The favorite luncheon, the directors say, is soup, which is made of the best materials, and is not diluted. It is not only nourishing but temptingly palatable. In the school made up largely of Irish children barley soup was alternated with rice and pea soup and with clam chowder, and two large slices of bread are served with each luncheon, of whatever it may consist. Meat and potato sandwiches and hot cocoa make up another luncheon, and macaroni and tomato sauce is a dish popular among all nationalities. Baked beans, farina with milk, and rice pudding with milk are other menus. This list is varied somewhat for the Italian children in Mott Street, who are offered with their two slices of bread sometimes potato soup, sometimes lentil soup with stock, sometimes split-pea soup, and sometimes *minestra*, or vegetable stew. Lima beans and macaroni, rice with cheese or tomato sauce, peas with *pasta*, beans with *pasta*, and cocoa with meat and potato sandwiches, are other substitutes. And for one cent apiece the following sweet "extras" are offered: prunes, banana, cup of cocoa, four crackers, sweet potato, apples in all styles, gingerbread, jelly sandwich, spice cake, and cranberry sauce. All these dishes are, of course, chosen primarily for their nourishing properties, but the matter of their taste is also scrupulously considered. The dreary colorlessness of the institutional meal is avoided altogether. Good materials are bought, the dishes are properly flavored, and they are served steaming hot. Most amazing of all, the accounts are kept under perfect control.

The members of the committee have substituted one arrangement for another until now their dispensing system works with oiled precision. Before school each morning brass checks, good for one meal, are sold in the school yard. Children who need luncheon and are unable to pay receive checks from their teachers and the money is collected later from charitable sources. It is not known, however, among the pupils which of their number pay for their own meals and which are helped. At nine o'clock word is sent to the cook as to the number of luncheons that will be needed at noon, thus doing away with any waste. One cook is able, according to the present simplified arrangements, to prepare a meal for two hundred children. Promptly at twelve o'clock, for fractions of minutes as well as fractions of pennies have to be considered in this enterprise, a great tin tank of soup—assuming that

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it is a soup day—is brought from the kitchen to the room where the meal is served. This is placed by the table, where the bowls, spoons, and round individual trays are already waiting. To make everything go smoothly there has to be co-operation, so the tallest boys, who are immensely proud of the privilege, and who are dressed for the ceremony in white aprons and caps, are allowed to help serve. One stands ladling soup into the bowls, while another—who must wear white cotton gloves—stands by the great basket that is closely packed with slices of bread. In perfectly decorous file, the hungry children march past the serving-table and receive each a tray, a steaming bowl of soup, and two slices of bread, after which they pass quietly on to the long dining-tables (long boards placed on saw-horses, put up and taken down each day), where they stand while eating their luncheon. Those who have extra pennies to spend pause on the way long enough to buy a bit of cake or fruit from the reserve supplies. Anybody who knows anything about children can estimate for himself how long it takes for the luncheons to disappear. When a child has finished, he takes his dishes to the end of the room, and, in the unlikely event of there being a drop left over, pours this into a waiting can. Then he hands his empty bowl and tray to a boy who is standing ready to assemble them, and passes out. At twenty-five minutes past twelve the ceremony is over and the room empty—except for the pupils who remain to care for the returned dishes and help with the dish-washing. Any child contributing service receives a meal in payment.

Now and then a spurt of mischief shows itself, but this is of an innocent sort and results in nothing approaching a scrimmage, nor, which is more surprising, in any accident to the luncheon. The youngest and frailest arms seem able to guard their bowl of soup without disaster, and the room is clean and crumbless when the meal is over. Indeed, the children seem incredibly lamblike, awaiting their turns with docile patience and then eating their luncheons, although with excessive despatch, still with an expression of remote and dreamy joy.

Up to the time of installing the lunch system in the three schools already mentioned, the lunches have cost the city nothing except water and gas. The expense from this time on, now that the Board of Education has assumed responsibility for the enterprise, will still amount to but $150 for each school—which is Miss Kittredge's estimate for supplying stove, tables, and all cooking utensils and dishes. The administrative work has been, and will continue to be, contributed. And the exact cost of the lunches is paid by the children themselves. So far, however, there has been a deficit due to the cost of cooking, and this the committee itself has supplied. How to do away with this deficit, which has already been reduced from one to one-half cent per capita per day, is the problem at present to be faced. At the close of the school year 1909–1910 it was estimated that the receipts from the sale of luncheons in two schools for one year had been $1,461.92. The receipts from the sale of extra penny desserts had been $366.15. This made a total income of $1,828.17, while the total expense in the two schools outside of administrative work and equipment was $2,253.14.

A point that must have influenced the Board of Education was that Miss Kittredge and her committee were able to show proof of tangible results from their work. Actual physical gain has been noted in the case of the children who have been wholesomely fed. A medical examiner for the Board of Health first examined all the children in the two schools for malnutrition. Those suffering from malnutrition were then divided into two classes—those who received school lunches for a period longer than one month, and those who received no school lunches at all. The group of children of whom there were complete records and who received lunches numbered 143, while the second group, who received no lunches, numbered 81. After this, both groups of children were weighed at intervals, with the result that the average gain in weight during three months' time of the children taking the lunches was a fraction more than ten pounds, while the average gain of the children not taking lunches was but a fraction more than three pounds.

Certain of the very substantial reasons why malnutrition prevails so widely among

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school-children of this class were also interestingly revealed by this investigation, which extended to the collection of data from the pupils' homes. It was found, for instance, that of 222 families, 157 were supplying insufficient food. Another important point was that among 226 children 58 per cent drank tea and coffee once each day, and that 35 per cent drank tea and coffee more than once a day. Room congestion is regarded as also greatly influencing the physical condition of children. Among 217 families, it was found that only 8 per cent were able to provide one room for each member of the family. Again, in investigating 146 families, the weekly income was discovered to be in 64 per cent of the cases less than $16 per week. In short, no honest and intelligent person can doubt that New York school-children are underfed. The success, therefore, of the first effort that has been made to remedy this need, an effort dissociated both from charity and from money-making, is a matter of genuine public interest.

# ON A BENCH IN THE PARK

## BY ZEPHINE HUMPHREY

"WHAT'S the matter?" she asked at length, moving impulsively and almost involuntarily a little nearer to him.

She had been watching him for some time—ever since he had taken his seat at the other end of her bench; but he had not appeared to know that she was there. He had come along absently in the spring sunshine, and had dropped into his present position with the casual, accidental air of a dislodged pebble falling into place. When she spoke to him, he looked up slowly and enveloped her in a vague regard which she waited patiently to focus with her concrete presence. At last he saw her, and then she smiled and waited again while he fully made up his mind what it was that he saw.

What she saw meantime was a tall, spare man of about forty-five. He was dressed rather carelessly, as if he had not thought very much about his clothes when he was putting them on, and he wore an informal old felt hat pulled down over his eyes. But he was a gentleman; with all her impulsiveness, she would hardly have ventured to speak to him if she had not been sure of that. The cut of his features was thoughtful and fine, expressing a curious mixture of whimsicalness and melancholy; his hair was turning gray over the temples, and his shoulders stooped a little. Just at present the melancholy of his expression swamped the humor entirely, so that it was a wonder she had guessed at the latter trait. But when he had quite completed his courteous, wondering scrutiny of her, he smiled and justified her penetration. He took his turn at moving inward along the bench.

"I've just finished my novel," he answered.

"I thought so." She nodded and sighed, leaning back once more against the bench. "I've just finished my picture."

She was a little younger than he; but her hair also was turning gray, and, although her shoulders did not stoop, they were very thin underneath her blue flannel waist. She was pretty, however. Her face had a bright, resolute look, and her eyes were shining above the depth of lurking melancholy which she seemed to share with her chance companion as a common birthright. She was a lady, too; in his turn, he might not otherwise have cared to return her greeting.

She was silent a moment. Then she laughed—such a funny little chuckle of mirth, founded on a basis of dejection, that his humor struggled to respond from beneath his ascendent gloom. But he could not manage it quite yet; he was not ready for raillery. Seeing this, she fell grave again, and sympathy informed her voice.

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"I guess you haven't just finished it. Not this morning—nor yesterday afternoon?"

"No, day before yesterday."

"Oh, that's bad!" She shook her head as intelligently as she had nodded it before. "I finished my picture this morning, and so I'm not very far down yet. I haven't really begun either to hate it or miss it."

"Hate it?"

He lifted his eyebrows slightly. But there was no contention in his tone, only inquiry.

"Perhaps you don't do that; some people don't. I do always, though. It's a matter of bitter resentment with me that I should have been so laid hold of, possessed, by a thing which amounts to no more in the end than one of my pictures. This morning I adored my last picture; I tolerate it now—with misgivings; to-morrow I shall hate it."

He was thoroughly aroused by this time, and he turned sideways on the bench and studied his companion with smiling eyes.

"You will miss it, however?" he ventured.

"Oh!" She was half scornfully disappointed. "Don't ask me stupid questions!"

"How long have you had your novel on hand?"

Since, somewhat abashed, he kept silence, she resumed the conversation and gave it another turn.

"A year and a half."

He sighed as he answered; but he was relieved at her renewed friendliness, and his tone acknowledged it.

"Nothing else?"

"No; it has been my one occupation."

"Not even some magazine papers or stories?"

"Not a single one."

"Well, you *are* worse off than I am, then; and I'm sorry for you. I've been only eight months at work on my picture, and it has not been my exclusive concern. I have given my major attention to it, and have always allowed it to take first place; but still there were days when it wouldn't obey me, and then I sketched out a few new pictures, which I can turn to now. Either"—she smiled at him brightly—"I am wiser than you, or I am not such a good worker."

"There's a great difference in our trades," he commented, after a moment's reflection. "I think I never knew a painter who didn't have several pictures on hand at once, in all sorts of stages of incompletion; whereas a writer is usually found devoting himself entirely to one book at a time. The advantage is only one of many which you hold over us."

Again she smiled.

"Do you do that, too? What inconsistent creatures we are! We would neither of us dream of exchanging; yet you have confessed to an envy of me, and I am fully convinced that your craft is easier than mine. How simple and satisfying to give one's entire attention to pouring one's self into a single cup! It must have been a great year and a half which you are paying for now."

He looked at her whimsically. The cloud of his melancholy was breaking fast, and the light of his humor was shining through in fuller and fuller gleams.

"You talk like a summer tourist," he said. "There are lots of them up in the valley where I have my summer home, and they come and stare at me. 'Oh, Mr. Scribbler, what a fortunate person you are! To think of living in this lovely place and having nothing to do but write all day!'"

He was going to say more; he had, in fact, taken a new breath and let a portion of it out in a burst—"Nothing to do!"—but she interrupted him.

"That is not kind in you. You know that I never implied or supposed for a moment that the pouring process was a smooth one. But it's what you live for, after all; and so it is your chief good."

"Oh, I don't know." He leaned forward and took his tired head between his hands, with his elbows on his knees. "Sometimes I think there isn't anything good about it. It's such blamed hard work, and it's so uncertain! Even when you are doing it, you don't know exactly what it is you are doing, still less whether it's good or not; and when you have finished it, it is never what you thought it was going to be. Hard work? Good Lord! I have sometimes been tempted to take those enthusiastic tourists into my

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study and show them the scrap-basket full of papers which I have discarded in the attempt to write one paragraph."

"Of course!" Her voice soothed and rallied him. "I scratched out and repainted one corner of this last canvas of mine just fifteen times."

He looked up, met her eyes, and laughed as she had tried to make him laugh in the beginning. She joined him happily.

"Why do we do it?" He leaned his arm confidingly on the back of the seat and looked at her attentive profile with bantering eyes. "Have you any theory as to what in creation makes us?"

She shook her head.

"I've long since given up having theories."

"We needn't," he went on, ponderingly. "Nobody asks us to. On the contrary, all our friends join at the outset in begging us to refrain. Unless we are absolute fools, we know that we are committing ourselves to difficulty and suspense and struggle, to disappointment and failure, to doubt, to all sorts of evils to which we are, by a nice irony, peculiarly sensitive. Yet off we go."

She pondered a moment in her turn.

"When young writers come to you now for advice, do you warn them away and counsel them to go into business?"

"No, I don't!" He admitted the force of the question by the frank change in his tone as he answered it. "I almost always say, 'Go ahead—and the gods be with you!'"

She made no comment, but she looked at him and smiled with one of her satisfied little nods.

"Another strange thing about that is," he went on thoughtfully, "that I have yet to receive my first word of reproach from any of the people I have encouraged to start on this perilous career. They haven't all of them made good, of course. They haven't all of them persevered; some of them are prospering mightily now as business men. But even the latter look back on what they call their 'fling with literature' (good term, too, only literature did all the flinging) with the unanimous verdict that 'those were good old days.' As for the scribblers who have stuck it out, they are quite touchingly loyal and grateful. One of them met me the other day, and stopped and shook hands with me, his nice young soul in his brave young eyes. 'I owe you everything,' he said, 'and I shall never forget it.' Owed me everything! What do you think that meant? Some hack work on an encyclopædia, and an occasional story in a second-class magazine. He wasn't happy about it, of course; it wasn't at all what he had hoped to accomplish by this time. But even in his disappointment he still owed me everything."

"Good!" Her eyes shone with serene understanding. "A man who feels that way keeps on until the first-class magazines come begging at his door."

"Oh, but meantime!"

He pursed his lips and knit his brow as one who remembers unpleasant things.

"Yes, meantime, I grant you—" This time it was she who made the sudden concession and came to his point of view. "That meantime is pretty bad. One wonders that anybody has the courage to stick it out."

"Doesn't one—just?"

He wheeled about, prepared to meet her eyes laughingly, but he paused. Her face was sober.

"Did it last so long with you?" he asked, gently. His eyes were compassionate.

"Ten or fifteen years," she answered, withdrawing her gaze from an old gray rock and smiling—tardily. "Success (if it is success now—I'm not sure) came gradually when it came at all, and I don't know how to date it. But it wasn't the length of time that I minded; it was the uncertainty."

"Yes, that's the devil— Excuse me," he said, sympathetically.

"Isn't it?" She not only excused him, but thanked him with her glance. "Even the most assured person can't know absolutely that he's going to succeed; and if he isn't, what a waste of life he is guilty of! On the other hand, if he is, in the end no amount of labor, patience, delay, should be counted too much. It's a cruel predicament."

"I wrote for six years with no success," he told her; "and then I concluded that I had made as long an experiment as was decent, and I shut my desk and went

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downtown to see if I could find a business position. While I was gone my sister opened my desk in search of a pencil, found my last manuscript, read it, and sent it to a publisher. Its acceptance and the offer of a clerkship in a grocery firm came in the same mail."

"My!" She held her breath girlishly. "That was a narrow escape."

"Indeed it was." He mocked himself by his tone. "You see, in my case, it is my sister to whom I 'owe everything.'"

"Or Fate," she pondered. "I like to believe in Fate. It's too harrowing to think that some Hawthorne or Brontë may have given up and turned away before the very threshold of 'The Scarlet Letter' or 'Jane Eyre.'"

"Better a thousand failures than that," he assented.

"That would be the worst kind of failure," she corrected him.

"Well, as for failure—" He meditated. "Do you know the real difference between failure and success?"

"Indeed I don't. She met him earnestly. "They're pretty well mixed up together, I guess. My last picture failed to express what I meant to put into it, yet it hung on the line in the Exhibition."

"Precisely. For my part, the only success I have ever achieved lies in the next novel I propose to write."

She laughed.

"Your best salvation, then, would seem to lie in getting to work at that novel as fast as you can."

"Too tired." He shook his head.

"Don't want to either, can't bear the thought," he went on presently. "I wonder if you know that state of mind."

"Yes." She considered. "Yes, I suppose I do; but explain it to me."

"Well, I am reluctant to set my hand to a work which I know is going to rule me for months and maybe years; I shrink from the strife and exertion, I—"

"Resent it!" she broke in. "That's what I said in the first place. But my resentment comes afterward, when the work is over and I see how little it amounts to."

"You never have any misgivings before?"

"No, not before, or I should hardly make a beginning at all; but sometimes in the midst of things, and that is— Please say it again."

"Hell," he supplied, with a little variation.

"You're right." He took up the thread at once. "It's that way with me, too. The abstract notion of sitting down and handing myself over body and soul to another novel is positively repugnant to me now. But of course I've a fine new scheme in my brain; and some morning I shall get up and drift half unconsciously to my desk and begin my first chapter. I sha'n't realize exactly what I am doing, and all that I do realize will be clear joy, for beginnings are seventh heavens. Jove! such rapidity, such conviction! The words cover the paper of their own accord, the people leap into life, the story shapes itself, the significance hovers; at last, at last, a real masterpiece is coming into life. I am convinced that no variety of human rapture is to be compared to that of beginning a novel. Then—"

He broke off and looked at her, and she looked back at him with a rueful little smile of full understanding. They both laughed, and sighed.

"I wonder what it is that happens," he mused, leaning forward to poke the grass with the end of his stick. "All of a sudden, without any warning! It is as if a merry companion with whom you were climbing a hill hand in hand should sit down abruptly and say, 'Now this is as far as I mean to go on my own feet; you must carry me.' Of course, when she does that, you look her over and find her to be not half so attractive as you had thought her at first—heavy, unwieldy, sure to be a grievous burden. But you are loth to abandon the hope which has come to mean much to you by this time; so you tackle her and start, staggering, off up the mountain-side. That's where your trouble begins. She rides you willfully, waywardly, betraying you into snares and pitfalls, turning you out of your path altogether, mocking you, goading you. It is strange that you stick to her; yet, after all, perhaps it is she who does the sticking—you are her slave."

"Yet you don't hate her?" his comrade put in, her eyes very bright with sympathetic excitement.

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"No, I don't, oddly enough," he replied. "I generally respect her the more, the farther we get along. I've no illusions about her; she is not the airy, transcendent masterpiece I took her to be at first. But she's solid—I've proved that! —and I have sober hopes by and by of making something out of her, or of her making something out of me—I'm not sure just which."

"Are your first chapters always your best?"

It was a thoughtful question, groping in uncertainty; but he caught it up and flung its answer back as if it had been a challenge.

"No, confound it! That's one of the things that madden me most about the whole business. Sometimes I have to throw away all those first chapters which I wrote in such an ecstasy; whereas later chapters over which I toil despairingly turn out to be the best in the book."

"Yes." She confirmed him with serious eyes. "Most of my intended triumphs go into the rubbish heap, but my forlorn hopes have several times turned out pretty well."

"How do you account for it?"

"I told you I had long since given up trying to account for anything."

They sat in silence a few minutes; then—

"The upshot is," he reflected, "that we are both of us perversely engaged in the most unsatisfactory of occupations."

"The upshot is," she serenely denied him, "that we are engaged in the most nearly satisfying of all occupations."

"You really think it's worth while?"

He disarmed her by the simplicity of his tone and the guilelessness of his glance; so that, instead of scoffing at him, as she seemed at first inclined, she ended by meeting him on his own ground and answered quietly:

"Yes."

"Why?"

Her eyes widened, she could not help it; this was going too far. But he hastened to forestall the words that seemed to lie just behind her quickened expression.

"I know—that's not good form. I should never put such a question to you if we were talking for the benefit of a circle of listeners at the Authors Club. But we are off here quite by ourselves, and we don't even know each other's names—"

He coaxed her, smiling.

"It isn't the matter of form," she answered. "I don't mind forms or lack of forms. But—"

She hesitated.

"Out with it! You didn't mind calling me stupid ten minutes ago."

"No, but"—her eyes met his with a twinkle—"I like you better now."

"Never mind." He acknowledged the tribute. "Knowing that—thank you—I shall be the less likely to take offense at anything you may say. Perhaps I do understand already why our trades are good, but I'd like to hear you say it."

She was silent for two or three minutes, her look balancing curiously between humor and simplicity. Then the simplicity won.

"Our work is good," she said, slowly, "because it deals with the highest issues of life. It has a limitless sphere, it skirts the edges of infinity, and it has all the room there is to grow in. People come to the end of their material interests, but they can never come to the end of their spiritual concerns. It is therefore a much solider task to minister to spirits than to bodies. Painting and writing call into play our keenest faculties, and they incite us to develop yet keener ones if we can. They link us with God—"

She broke off, and again the humor stirred in her eyes.

"Haven't I said enough?"

"Well"—he stood up, and took off his hat and held out his hand—"I'm glad I met you."

"So am I." She nodded again, with her funny little air of satisfaction. "You needed me. Good-by."

As they parted a lady in a carriage turned quickly to her companion and said:

"Look! See those two people over there, just beyond the big rock? Well, he's Max Benton, the novelist; and she's Lucy Penfield, the landscape painter. They're real celebrities."

"Dear me!" The companion brought her lorgnette to bear on the couple with great interest. "Now what an easy and pleasant life theirs must be! Don't you rather envy them?"

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# THE NEW BOOKS

It is hard to believe that the author of "The Song Lore of Ireland," Redfern Mason, is not a fiery Gaelic man, though he declares himself an Englishman. He has gathered a mass of most interesting and curious material, and, fortunately for the reader, presents it in excellent array. He begins at the beginning, the music and poetry of the ancient inhabitants of Ireland showing conclusively that this ideal outlet has been the channel of all Irish expression for ages. The bards and minstrels pass in review; the love songs, the Goltru, or music of sorrow, the tender lullabies, the gay nuptial music, are all analyzed, and many original scores are given. Any one who has heard Madame Sembrich sing "The Coulin" or "Kittie of Colerain" has felt the power of Irish emotion. The author tells us, among other claims, that the United States won its freedom to the strains of "All the Way to Galway," known all over the world as "Yankee Doodle," and while the English marched out of Yorktown the pipes squeaked another Gaelic air, "The World Turned Upside Down." All through his discourse upon music and song there is a passionate protest against the repressive policy of England and a triumphant faith in the final victory for Ireland. The recent revival of study and interest in the Gaelic and the vitality of Irish ideals encourage him in his hopes. The book is a valuable contribution to the picturesque story of the Gaelic spirit and the history of Ireland. (Wessels & Bissell Company, New York. $2.)

If one is fortunate enough to own "The Oxford Book of English Verse" or "The Oxford Book of French Verse" in the "Golden Treasury" style of volume, he may wish to own "The Oxford Book of Italian Verse." Like its predecessors, the book has been edited by Mr. St. John Lucas, and the size and external style of the volume are uniform with the earlier anthologies. The main difference between this volume and the others lies in the fact that the poems as a rule are longer. Though this involves a proportionately smaller number of authors, Italy is properly represented. As is appropriate, St. Francis comes first, then the Sicilian poets of the thirteenth century, then Dante and Petrarch and Boccaccio, then the Humanist and other Renaissance poets, and after them the more artificial versifiers, who give place to Alfieri and Leopardi and Manzoni, and the list closes with the great poet who has only recently passed from us—Giosuè Carducci. While the book might have had a somewhat different appeal had more sonnets and short poems been included, the collection as a whole is a really noble monument to Italian verse. (Henry Frowde, New York. $2.)

A curious misstatement occurs in the opening sentences of Mr. Dwight G. McCarty's "Territorial Governors of the Old Northwest" in his identification of the "western country" of colonial times with the region since split up into the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin. When the American colonist thought of the West at all, he thought more particularly of the country around Pittsburgh, the Ohio country to the south of that, West Virginia, Kentucky, and Tennessee. It was there, not in the Old Northwest, that American trans-Alleghany expansion first found foothold, as Mr. McCarty himself recognizes on a later page. Again, he is in error in the assertion that the form of government for the Old Northwest was "prescribed by the United States from the beginning." It was actually prescribed at first by Virginia, according to methods which, oddly enough, Mr. McCarty is at pains to review in some detail. There is error also in his statement that a correct study of Western American institutions must "of necessity begin" with an examination of "the genesis and early development of the Northwest Territory." It should rather take as its starting-point the institutional foundations laid by the pioneers of Watauga, Transylvania, and the Cumberland settlements, as Eastern Tennessee, Kentucky, and Middle Tennessee were originally known. Despite these errors—doubtless attributable to the influence of local pride, which so often unconsciously affects historical judgment—Mr. McCarty's book is really useful. Unquestionably, whether apart from or in connection with the history of the Old Southwest, the development of the Old Northwest should be carefully studied, and to such a study his volume serves as a helpful introduction. It is, in fact, an outline history of the government and administration of the Northwest Territories from the time of American acquisition down to the admission of Wisconsin as a State, as revealed especially in the activities of the Territorial Governors. The first two chapters deal with the attempts at government previous to the adoption of the famous Ordinance of 1787; the provisions of the Ordinance are analyzed in the next two chapters, while the rest of the book is devoted to a comparative study of the forms and processes of government as actually worked out in the different Territories. A good deal of valuable historical information not readily accessible is thus brought together, digested, and set forth in a lucid way. (State Historical Society of Iowa, Iowa City, Iowa.)

The "Memoirs of the Princess Caroline Murat" extend over the period of the Second Empire, and disclose the personal attitude of the granddaughter of Caroline Bonaparte and Prince Murat, King of Naples. The insistence upon royal prerogative of this descendant of the Bonapartes is not to be wondered at, in the light of the many



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intimate revelations we have had, from Madame Letizia down. It is most interesting to compare these Memoirs with the two volumes by H. Noel Williams on "The Women Bonapartes," published by the Scribners last year, and to trace the effect to the causes, reading back from this period, when Napoleon III and the Empress Eugénie reigned in Paris, so vivaciously described by the granddaughter of Prince Murat. The tremendous forces released by the power of Napoleon, many of which were to be found in the individuals of his immediate family, exercised an influence upon Europe that taxes historians and biographers to this day to account for. The Princess Caroline Murat was born and spent some years in Bordentown, New Jersey, within the mysterious precincts which used to awaken awe in our childish minds when the Bonaparte residence was pointed out to us by less deeply impressed elders. Prince Lucien, her father, after the fall of his uncle, settled and married in America, whither the Emperor's oldest brother, King Joseph of Spain, had preceded him. By the way, the Princess Caroline recalls, among other persons whom she knew in her early youth, "Billy Vanderbilt," "a tall, slim, shy, sandy-haired youth," whose father was then laying the foundations of his great fortune. After the fall of Louis Philippe the Lucien Bonapartes returned to France and figured in the Court of Napoleon III, the son of Hortense Beauharnais, so hated by Caroline Bonaparte. The Princess Caroline Murat married (a second time) in England, and spent the last thirty years of her life in that country, chafing against the manners, opinions, and people all the time, and longing for her own land. She acknowledged the claims of the Empress Eugénie even in exile, but her personal disapproval and dislike of the clever, strong Spanish woman never abated. She pens bitter accusations against her, as ambitious, despotic, and misled by her overweening desire for power. She believes that her interference in affairs of state precipitated the fall of the Second Empire, and intimates that her selfish love for her son, the young Prince Imperial, brought him to fatal disaster. On the whole, the Princess Caroline, wife of Mr. Garden, of Redisham Hall, Suffolk, does not make the impression of having been a happy woman, though her life was full of interesting happenings and significant changes. She declares that she exchanged France for England, Paris for Suffolk, all the delights of her French life for a life "in the most stupid of English counties, the most prejudiced of English families." She arraigns England for the destruction of the Emperor, of Napoleon III, and of the Prince Imperial. Why should she love England? Her description of the funerals of Napoleon III and of the Prince are fitting pendants to the unsatisfied life portrayed in these pages, filled with as frank a revelation of a human spirit, however veiled the outward acts may be, as often is made in autobiographical writing. There are a number of portraits and pictures of noted places in the handsome volume. (G. P. Putnam's Sons, New York. $3.75.)

"Life and Letters of Alexander Macmillan," by Charles L. Graves, is in a way a complement to the biography of his brother Daniel, which was written many years ago by Tom Hughes, and was a creditable story of strong character, uncommon intelligence, and a genius for friendship on the part of the founders of the widely known publishing house, the Macmillan Company. By his own direction, Daniel Macmillan largely effaced his own personality in the memoir prepared by Mr. Hughes, but the book was enriched by a great number of letters from men of literary distinction. The endeavor of the writer in this volume has been to show the relations between the two brothers more fully, and to sketch with a freer hand the personality of the two men who not only established a publishing house of the first rank, but whose acquaintance with men of letters and with well-known people of their time ripened into warm and often intimate friendship; so that the story of Alexander Macmillan's career is a valuable foot-note to the literary history of the last half of the last century. (The Macmillan Company, New York. $3.50.)

If it be true, as recorded in some quarters, that David Grayson is a *nom de plume*, it must also be true, as has been suggested in some other quarters, that "Adventures in Contentment" and the present volume, "Adventures in Friendship," come from a practiced hand. Both have a charming out-of-door atmosphere, and both might be called incidents in the discovery of humanity. "Adventures in Friendship" is an informal, happily phrased text-book of kindliness, with picturesque detail and a leisurely and conversational style; it tells of the successful practice of human brotherliness. There are chapters in this delightful book which suggest "The Passing of the Third Floor Back," so charged are they with the potency of human sympathy and helpfulness, so illustrative are they of the recuperative power of human nature when the sun of love shines on it. "Adventures in Friendship" is to be commended to all those who imagine that the business of life is to make money; who are absorbed in dealing with things and have missed the way of peace and joy; who rush when they ought to loiter, and are in a fury of action when they ought to be meditating: altogether a delightful book. (Doubleday, Page & Co., New York. $1.20.)

Mrs. Elizabeth W. Champney's "Romance of Imperial Rome" includes, with an interlude on "The Loves of Horace," seven tragic tales of various dates from Augustus to Alaric. History yields points of support for their webs of ingenious and, to those who surrender to the romancer's art, thrilling fiction. Complete surrender may be hindered for some by an occasional jolt in

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the story, such as seeing Vesuvius smoking in Augustus's time. Songs from Roman and other poets are aptly introduced to adorn the tales, together with busts and statues of distinguished personages and fine photogravures of great paintings. The hesitation of modern historians to accept the traditional blackening of such characters as Augustus's daughter Julia, and Marcus Aurelius's wife, Faustina, is carried to the extent of clearing them as victims of malicious calumny, but the recent rehabilitation of the Emperor Tiberius as a stern Roman puritan similarly victimized is thrown out of court. On the other hand, Julia's stepmother, the Empress Livia, is more than hinted to have been one of those "terrible stepmothers" whom her contemporary, Ovid, brands as poison-mixers. Mrs. Champney's treatment of Horace's odes to women as suggesting "the eternal conflict between sacred and profane love" is original and thoughtful, but does not make it easier for one who reads him entire in his own tongue to absolve him, as she seems to, from the sensual amours that his time condoned. She has accomplished sufficiently well her attempt to make the pale shades of that old world live again. (G. P. Putnam's Sons, New York. $3.50.)

The third volume of the late Dr. Pfleiderer's "Primitive Christianity" discusses its writings and teachings in their historical connections. The twenty-one chapters of the volume are grouped under four heads—Jewish Hellenism, Syncretism and Gnosticism, Apocryphal Acts and Gospels, Doctrinal and Hortatory Writings of the Church. Among these last named are included, as not of Apostolic authorship, six of the canonical Epistles—Hebrews, Ephesians, Colossians, First and Second Timothy, Titus, and also the Revelation of John. These are classed with such post-Apostolic writings as the letters of Ignatius and Polycarp. Modern scholarship has corrected the ancient and still inevitable error of regarding the second-century Gnostics as merely pestilent heretics. They furnish the earliest case of the still recurrent fact that the Church has something to learn from those it regards as such. The veteran Berlin scholar says of Gnosticism: "It exercised the most potent influence in the development of Christianity; by it was brought about the unfolding of the new principle into a comprehensive system, rich in thoughts and interests of the most varied kinds, and thus the formation of a universal Church was rendered possible." (G. P. Putnam's Sons, New York. $3.)

The Massachusetts Association Opposed to the Further Extension of Suffrage to Women (687 Boylston Street, Boston) publishes a paper read by ex-Justice Brown, of the Supreme Court of the United States, before the Ladies' Congressional Club of Washington, D. C. We recommend any women whose minds are open on this subject to get and read this pamphlet, not as a conclusive argument on one side or the other, but as a characteristically judicial summing up of the case, with a present judgment adverse to the suffrage movement. The author dismisses as wholly untenable the argument on the one side that suffrage is a right, on the other that women are inferior to men, and argues the question on the broad ground whether the doubling of the suffrage would be for the advantage of the State. The spirit of the document is well illustrated by the following paragraph:

> The argument that the greater *gentleness* and sweetness of the female sex will predispose to peaceful instead of warlike measures does not strike me as of great weight. Conceding their greater docility in the ordinary affairs of life, I have thought that, when they feel a deep personal interest, there was not much to choose between the two sexes. Women can answer better than I whether, for example, in family quarrels their voices are oftener for peace than their husbands'; whether in an important political crisis they are less violent than men; whether the results of the Civil War have been accepted as freely by Southern women as by the men; whether women's conventions are more or less free of jealousies, recriminations, plots and counter-plots than ordinary political conventions; or whether, in case of strikes or business disturbances, acts of violence were confined to the strong sex. I do not assume to answer these inquiries myself, but can only say that such testimony as I have heard does not always bear in the direction of peace and amity.

Few modern writers or preachers have the especially strong and sympathetic touch with which Hugh Black reaches his hearers. His volumes on "Friendship," "Work," and kindred themes are well known. This season brings a new one on "Comfort." The deep under-current of the whole is found in the text so wonderfully unfolded by Phillips Brooks in his sermon on the purpose and use of comfort. The dedication to one who has learned to comfort others by the comfort wherewith he himself has been comforted of God opens to the reader a vista where comforting means fortifying, not that enervating sympathy so often craved and so often mistakenly offered. Comfort is strength, and is twice blessed, like the quality of mercy. We can but hope that many of the sadly troubled souls who in the past year have learned the lesson of sorrow may have an opportunity of possessing and reading this helpful volume. The subjects treated are The Gospel of Comfort, The After Look, Trial as Discipline, Trial for Purity, Sorrow and Insight. (Fleming H. Revell Company, New York. $1.50.)

Miss Helen A. Clarke, who has gathered together so much interesting material bearing upon the English and Italian backgrounds of many of Browning's poems, has prepared a volume on "Ancient Myths in Modern Poets," in which she deals with the great story of Prometheus from the time of Hesiod to that of Shelley, and with the moon and the sun from the Homeric hymns to Keats. Miss Clarke has brought together a good deal of valuable material, and has traced the passage of these two great stories through two thousand years of literature. (The Baker & Taylor Company, New York. $2.)

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# LETTERS TO THE OUTLOOK

### A FARMER'S VIEW OF PRICES

In your issue of November 26, in an editorial on the abundant crops of 1910, and of the fine wheat prospects in Argentina and Australia, where it is now late spring and the crop of 1911 is safe, you have this to say on prices: "It will be interesting to note whether this increased acreage, together with that in North America, will lower prices." The assumption is that the prices of cereals and other staple food products of the farm are now far too high and have not yet been lowered. And that seems the universal opinion of city dwellers and of the city press. As a farmer I ask space for comment.

First, as to the producer, the farmer. In Ohio he now gets, at shipping and milling points, 90 cents per bushel of wheat (60 pounds), 50 cents per bushel of shelled corn (56 pounds), and 30 to 35 cents per bushel of Irish potatoes (60 pounds). Here the farmer's responsibility for prices ends; and these prices are as low as these products can be grown at any profit with $1.50 and board per day for unskilled farm labor, and other expenses in proportion. Apples are high because there is only a quarter crop for our whole area. Pork products are high because a very short corn crop some three years ago caused an abnormally large autumn marketing of hogs, including very many breeding sows, and the normal number and weight of marketable hogs has not been, and could not be, as yet produced; and other meats are high for similar reasons. The point (and the fact) is that the farmer is not now, on the average, getting one cent above a living price for his products.

Second, as to the village and city consumer. If he would buy the same goods and in the same ways (quantities) that he did thirty or fifty years ago, he would pay little, if any, more. He could now, as then, lay in for the winter ten bushels of potatoes from the farmer's wagon for $3.50 to $4, five bushels of apples for $4 to $5, two barrels of wheat flour for $10 (from the mill or cash grocer), two hundred pounds corn-meal for $3, and so on, for his winter's supply at wholesale. No, he does not now buy thus. Three things chiefly make him, as a rule, pay abnormal prices: fancy goods in fancy packages; minute retail purchase with house delivery; the credit system with bad debts, which those who pay at all must also pay. One or more of these three enter into nearly every purchase. Does he buy good corn-meal at $1.50 per hundredweight cash? No, he must have prepared breakfast foods, cooked into paste, rolled into filmy sheets, and toasted to a popcorn flavor, done up in fancy packages, adorned with artistic pictures, and delivered (one pound) at his city house, three miles from the grocery; and he pays 12 cents per pound, 1,200 per cent of what the farmer gets for the corn that made them! Does he buy flour, as of old and as he now can, at $5 per barrel of 196 pounds? No, the city man (woman) buys very little flour, wholesale or retail. His (her) prayer is: "Give us this day our daily *bread*—rolls, biscuits, crackers, wafers, fancy tidbits, what not, delivered daily at the door." Yes, it saves work, and we all hate and shun work; but it increases the cost of living, sometimes many fold. The city dweller yields most willingly to this modern luxury and rush and hatred of menial work which demand that everything be in small, fancy packages, toothsome and æsthetic, tenderloin cuts, celery, and salads, delivered daily ready for the table or as nearly so as may be. All right, let him do so—and foot the bills. But let him not blame the farmer for high prices. Prices of staple products as they leave the farmer's hands are not, I insist, too high for a reasonable profit to him, nor higher to the town consumer than formerly if he would only buy the same sort of things, in a large instead of minute way, and for spot cash. W. I. CHAMBERLAIN.

Hudson, Ohio.

### A TURNING-POINT IN HUMAN HISTORY

[The Rev. Dr. Timothy Richard is one of the pioneers of missions in China, and a keen observer of conditions in that country. His comment on social, political, and religious progress in the Far East, and his suggestions as to help from Europe and America, always awaken interest and approval.—THE EDITORS.]

Mr. A. H. Baynes, the Secretary of the Baptist Missionary Society, has quoted the view of the World Missionary Conference that the turning-point in human history would occur within ten years. This is a stupendous saying on the top of universal unrest, and deserves much pondering and praying.

All who watch the progress of the world to-day agree that China is the biggest problem. China is no longer the sleeping giant of the past, but is wide awake. When he moves he has a retinue, not of tens of millions, as European sovereigns have, but of hundreds of millions, and practically of one race and one language. During the last ten years he has put on his ten-league boots and is making gigantic strides in education, in communication, in provincial assemblies, in a national assembly, and in other ways. Wonder of wonders, China has made a master-stroke in international politics, for, without the increase of armaments which bankrupts European kingdoms, China has secured temporary pledges from all the leading nations that they will maintain the integrity of China!

If this great mass of humanity goes wrong, then we shall have trouble among all nations; if it goes right, then all the world will reap incalculable blessings. The establishment of



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universities on Christian lines is an excellent scheme for a distant future. But these universities cannot turn out students fit to be leading statesmen in China under twenty years, while the force of circumstances will compel China to reconstruct many of her institutions within ten years.

As China does not at present possess sufficient Chinese enlightened in world politics, there is great need of showing the solidarity of the human race and the brotherhood of man by friendly help. God gives the opportunity of rendering this help, and thereby deciding whether coming China shall be Christian, non-Christian, or anti-Christian; whether it will study the good of all nations, or only the good of China at the expense of others.

This help can be rendered not so much by a large increase of the number of missionaries as by a new adjustment of our present missionaries by which a far more efficient and speedier work can be carried on. This can be done in two ways:

1. By the promotion of able workers from positions where they can only reach thousands to positions where they can reach millions through the press and the translation of the best books into Chinese.

2. By organizing the four thousand expectant officials of China who are now assistant officials and have little to do into a systematic home study of the great universal problems of our day, and having the governor of each province examine his subordinates once a year. In ten years, when they shall be in leading positions themselves, they will have mastered the main lines of universal progress and will be in a position to develop China in harmony with what will be best for all mankind and help to establish the Kingdom of God on earth.

This scheme has been in operation on a small scale by the Christian Literature Society for twenty years. Considering that less than a dozen men were set apart to cover this immense geographical and intellectual field, the results have been surprising. Millions have been changed by it. If, instead of a dozen working on this line, we had half the number set apart by each society for educational work, or half the number set apart to medical work, we would then be in a position where our number could fairly grapple with the whole problem with a hope of success within ten years. TIMOTHY RICHARD.

Shanghai.

## WHERE REVELATION CAME FROM

[See an editorial in this issue.—THE EDITORS.]

In a recent issue of The Outlook is an article under the heading "The Spirit of Democracy." In it Dr. Abbott says: "The democratic spirit identifies the laws of nature with the laws of God. The moral law, like the natural law, is not imposed from without; it is constituted within. It was not given *to* man, it was created *in* man, or, if the reader prefer, it was given to him in and by his creation. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, were all written in the conscience of man before they were written on tables of stone." This "spirit," you inform me in another paragraph, is "the Christian spirit," but this cannot be. "The Christian spirit" does *not* "identify the laws of nature with the laws of God." It does *not* identify "the moral law" with "the natural law"—*does not make them the same.* It does not believe that these two laws were "constituted within"—that is, "created in man," or, in other words, "given to him in and by his creation." No. I cannot think that it believes anything of the kind. If you will kindly condescend to listen to me a few minutes longer, I shall gladly and gratuitously attempt to tell you how (as I see it) man came into possession of moral law, and thus why it is that all nations to-day have "an idea of a Supreme Power." Away back in the history of our race there lived a man—a preacher of righteousness—(2 Pet. ii. 5) whose name was Noah. He lived six hundred years in the antediluvian age and three hundred and fifty in the postdiluvian. He was a good man and well acquainted with his grandfather. They were, no doubt, quite intimate, as grandsires and grandsons usually are. Well, they were contemporaries for six hundred years, and the elder, Methuselah, was acquainted quite well, we judge, with a man whose name was Adam, and with whom he was contemporary for two hundred and forty-three years. So Adam, the first man, had over two hundred and forty years in which to give Methuselah the history of nearly a thousand years and all the moral law that he had learned from God. Methuselah had six hundred years in which to instruct his grandson Noah in history and morality, and Noah was contemporary for over fifty years with Abraham, who was the great-great-grandfather of Moses, the lawgiver of God. Noah had three sons, sixteen grandsons, and seventy great-grandsons, and through these the God of heaven disseminated throughout the Orient a revelation of himself, a knowledge of moral law, and a history of over twenty-five hundred years of the ups and downs of a fallen race. So the God of the universe, and not "the soul of man," is "the source" of "moral law." This law *was imposed from without.* It was *not* "constituted within." It *was* "given *to* man." It was *not* "created *in* man."

Now, Doctor, if you will graciously or otherwise give this letter of mine space enough in The Outlook to spread itself so that your readers may see just how you and I stand on the matters involved, I shall appreciate your kindness and consideration.

West Mansfield, Ohio. W. S. GIBBONS.

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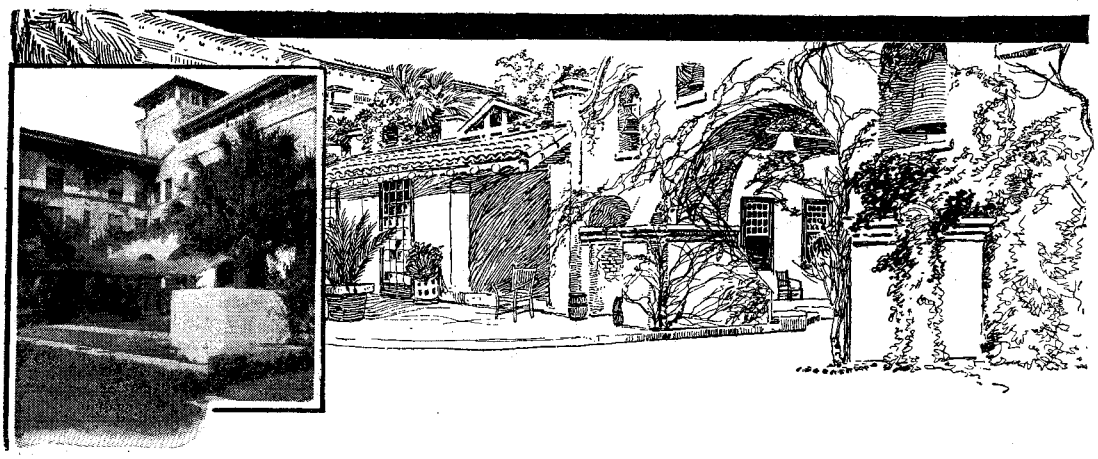

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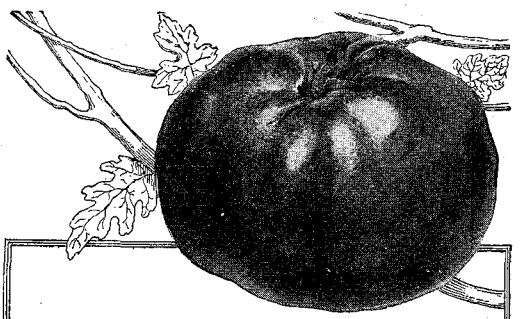

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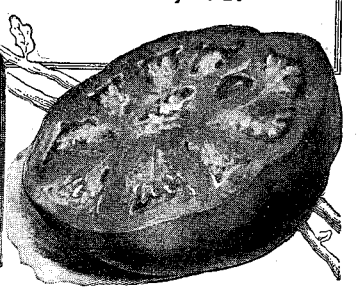


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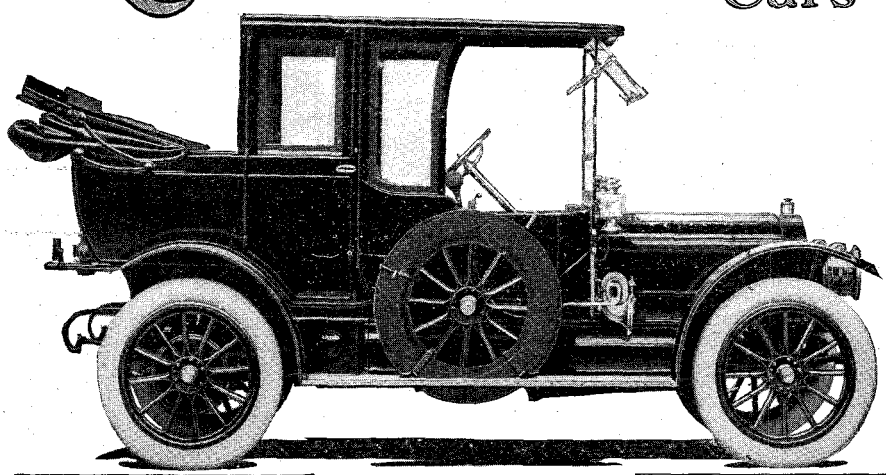

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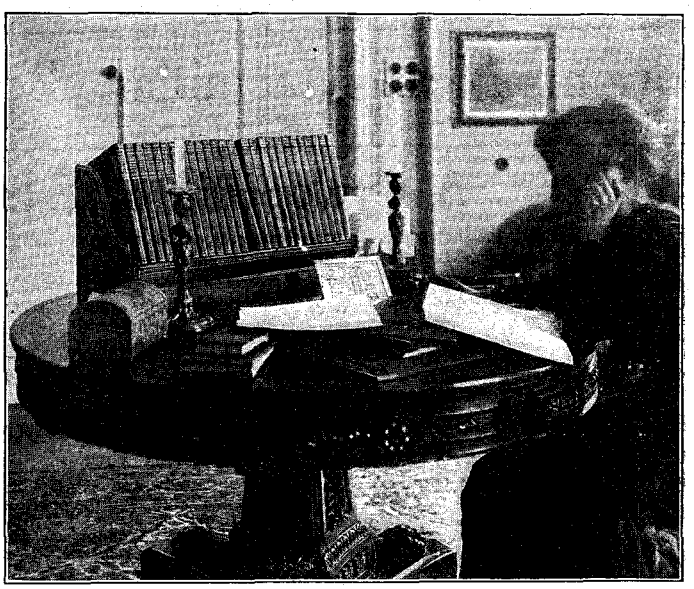

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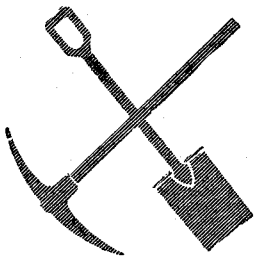

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